A COALE FROM THE ALTAR.

OR,

AN ANSVVER TO A *Letter* not long ſince written to the the *Vicar* of GR. againſt the placing of the *Communion Table* at the *Eaſt end* of the *Chancell*; and now of late diſperſed abroad to the diſturbance of the Church.

First ſent by a Iudicious and Learned Divine for the ſatisfaction of his private Friend; and by him commended to the *Preſſe for the benefit of others.*

HEB. 13. 10. *Wee have an* Altar, *whereof they have no right to eate, which ſerve the Tabernacle.*

LONDON,
Printed for ROBERT MILBOVRNE, at the ſigne of the *Vnicorne* neere *Fleet*-bridge. 1636.

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THE PRINTER TO THE READER.

I *Am to advertiſe thee, good Reader, of ſome certaine things, for thy better underſtanding of this Treatiſe. Firſt, that whereas thou ſhalt find here three ſeverall Characters; Thou wouldſt take notice that the* Roman *is the words of the Author; the* Italick, *matter of Diſtinction, partly, but principally of Quotation by him uſed; and that the* Engliſh *letter doth exhibit to thee, the words and periods of the Epiſtle, or Diſcourſe which is here confuted. Secondly, that howſoever the Letter by him here replyed unto, be ſcattered up and downe, and in divers hands; Yet becauſe poßiblie, the Copie of the ſame hath*

not hitherto beene ſeene of all, who may chance caſt their eyes upon this Treatiſe; and partly, that the world may ſee, that hee hath dealt truelie with the Epiſtoler, *and not omitted any Argument or Autoritie by him produced; The very Letter it ſelfe is herewith Printed, and bound together with it, though it bee* Apochrypha. *Laſt of all, I muſt let thee know, that whereas the* Acts and Monuments, *being a Booke which the* Epiſtoler *makes much uſe of, is of a different Edition in the reply, from that which hee ſo often cited in the Letter; and that there have beene many Editions of the ſame; That which the Author deales in, is the laſt Edition, Printed at* LONDON *in three volumes,* Anno 1631. *I have no more to ſay unto thee, but wiſh thee good luck in the name of the Lord; And ſo adieu.*

A COALE FROM THE ALTAR.

OR,

An Answer to a Letter, not long since written to the *Vicar* of GR. against the placing of the *Communion-Table* at the *East end* of the *Chancell, &c.*

THE INTRODUCTION.

SIR,

I Have read your Letter, and cannot but extreamely wonder, that you should be so easilie over-weighed as I see you are. You say that you were willing once, of your owne accord, to have removed your Communion-Table unto the East end of your Chancell, according as it is in his Majesties Chappell, and generally in all Collegiate and Cathedrall Churches, and that you had intended so to doe, had not you met with

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with a Diſcourſe written in way of Letter, to the *Vicar* of *GR.* (and as you have taken it upon common report) by a Reverend Prelate of this Church, whoſe Arguments have ſo prevailed with you, that you are almoſt taken off from that reſolution, though it be now exacted of you by your *Ordinarie.* It ſeemes you are not rightly ballanced, when you can be ſo eaſily induced to change your purpoſes; eſpecially as the Caſe now is, which requires more of your obedience, than your Curioſitie; And ſhould wee all be ſo affected, as to demurre on the Commands of our Superiours, in matters of exterior Order, and publick Government, till wee are ſatisfied in the Grounds and Reaſons of their Commandments; or ſhould we flie off from our duty at ſight of every new deviſe that is offred to us; wee ſhould ſoone find a ſpeedie diſſolution, both of Church and State. You know, who ſaid it, well enough, *Si ubi jubeantur, quærere ſingulis liceat, pereunte obſequio imperium etiam intercidit. Tacit: Hiſt: lib.* 1. Yet notwithſtanding, ſince you deſire, that I would give you ſatisfaction in the preſent point, by telling you both what I thinke of the Diſcourſe, which hath ſo ſwayed you; and what may be replyed againſt it, in maintenance of the Order now commended unto you; I will adventure on the ſecond, if you will excuſe mee in the firſt. You ſay, and probablie believe ſo too, that it was written by a Reverend Prelate, and indeed by ſome Paſſages therein it may ſo bee

be thought; for it is written, as from a *Dioceſan*, unto a private *Pariſh Prieſt* in his Juriſdiction: and then, I hope, you cannot juſtly bee offended, if I forbeare to paſſe my cenſure upon my betters. Yet ſo farre I dare give you my opinion of it, that I am confident it can bee none of his who is pretended for the Author: nor indeed any ones worthy to bee advanced, I will not ſay unto ſo high a dignitie in the Church, but to ſo poore a Vicarage as his was, to whom the Letter was firſt written. Nay, to ſpeake freely to you, I ſhould leaſt thinke it his, whom you entitle to it on uncertaine heare-ſayes, of all mens elſe: in that hee hath been generally reported to bee of extraordinary parts in poynt of learning, and of moſt ſincere affections unto the *Orders* of the Church; no ſhew or foot-ſtep of the which, or either of them, is to be found in all that Letter. And I dare boldly ſay, that when it comes unto his knowledge, what a poore trifling peece of Worke, ſome men, the better to indeere the Cauſe by ſo great a name, have thus pinned upon him: hee will not reſt till hee have traced this *Fame* to the firſt originall, and having found the Authors of it, will conne them little thankes for ſo great an injurie. For my part, I ſhould rather thinke that it was writ by Mr. *Cotton* of *Boſton*, who meaning, one day, to take Sanctuary in *New England*, was willing to doe ſome great Act before his going; that hee might bee the better welcome when hee came amongſt them: or by ſome other neigbouring *Zelote*, whoſe wiſhes *The Introduction.*

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to the cauſe were of more ſtrength than his performance; and after ſpread abroad of purpoſe, the better to diſcountenance that Vniformitie of publicke Order, to which the pietie of theſe times is ſo well inclined. Further than this, I ſhall not ſatisfie you in your firſt deſire; but hope that you will ſatisfie your ſelfe with this refuſall.

For the next part of your requeſt, that I ſhould let you ſee (if at leaſt I can) what may be ſaid in Anſwer unto that Diſcourſe, which hath ſo ſuddainly overſwayed you; I ſhall therein endeavour your ſatisfaction; though my *Diſcretion* for ſo doing, may perhaps **proove** the ſecond **Holocauſt that ſhall be ſacrificed on theſe Altars,** which are there oppoſed. And this I ſhal the rather do, becauſe you ſay that the Diſcourſe or Letter is now much ſought after, and applauded, and ſcattered up and downe in ſeverall Copies; of purpoſe, as it were, to diſtract the people, and hinder that good worke which is now in hand. In Anſwer to the which, I ſhall keepe my ſelfe unto my patterne, and to the buſineſſe which is chiefly there inſiſted on; grounding my ſelfe, eſpecially on the ſelfe ſame Authors and Autorities, which are there laid downe, though not laid downe ſo truly, at leaſt not ſo cleerly, as they ought to be. Nor had I here ſaid any thing touching the Preamble thereunto, but fallen directly on the maine: but that mee thinkes I meet with ſomewhat, which ſeemes to caſt a ſcorne upon the *Reverence* appointed by the *Canon*, unto the bleſſed name of

JESVS;

JESVS; which the *Epistoler*, whosoever hee was, would have so performed, that they which use it, do it **Humbly, and not Affectedly, to procure Deuotion, not Derision of the Parishioners.** That Herbe, according as the saying is, hath spoiled all the Pottage. For when the Church commands, that *at the name of* JESVS, *due and lowly reverence shall be done, by all Persons present, and this to testifie* (as the Canon saith) *our inward Humilitie,* Why should wee thinke of any man who obeies the *Canon*, that hee doth rather do it out of *Affectation*, than *Affection?* Such Censurers of the hearts of other men, had need bee carefull of their owne. *The Introduction.*

For the next Caution, that those which use it, do it **to procure Devotion** of the people, & not **Derision**; it is more unseasonable: There being none, I thinke, who ever used it otherwise, than having testified their own **Humility** and **Devotion**, to procure the like **Devotion** & **Humility** in other men; none, I dare boldly say that did ever use it, to procure **Derision** of their **Parishioners**, no more than *Dauid* whē he danced before the Arke, intended to make sport for jeering *Michol.* And therefore the *Epistoler* must either meane, that doing reverence at the name of the Lord JESVS, is of it selfe so vaine a thing, that it must needs procure **Derision** frō the lookers on: or else, that honest and conformable men should rather choose to disobey the Church, and the Canons of it, than by obedience to the same, incurre

The Introduction. the cenſure of ſome few, who as they *walke in the Counſell of the ungodly*, ſo doe they alſo *ſit in the ſeate of Scorners*. This ſaid, wee will diſcend to thoſe three particulars, which are inſiſted on in that Epiſtolarie diſcourſe. *viz.* Firſt, The having of an Altar at the upper end of the Quire. Secondly, The placing of the Table, Altar-wiſe. Laſtly, The fixing of it in the Quire, that ſo it may not bee removed into the body of the Church: which things, the Vicar, as it ſeemes, did both approve of, and deſire, and was therein croſſed, and oppoſed by the Diſcourſer; how juſtly, and on what ſure grounds, wee ſhall ſee in order.

SECT.

SECT. I.

AND first of all hee saith in his said Letter to the Vicar, That **if hee should erect any such** Altar, **his discretion would proove the only** Holocaust **which would be sacrificed thereon.** Why so? **Because he had subscribed when he came to his place, that that other sacrifice which the Papists were wont to offer upon their** Altars, **is a blasphemous figment, and pernicious imposture,** Art. 31. What had he sacrificed his *discretion* onely, and no more then so? The Article goes further sure, for it determineth positively, that *The sacrifices of* Masses *in the which it was commonly said, that the* Priests *did offer* CHRIST *for the quick and the dead, to have remission of paine or guilt, were blasphemous fables, and pernicious deceipts.* And therefore had the Vicar of *Gr.* erected or intended to erect an *Altar* for such a sacrifice, he had not onely sacrificed his discretion on it, but also his Religion; and beene no longer worthy to bee called a Sonne of the Church of *England.* But then as sure it is, the Church admits of other *sacrifices* and *oblati-*

SECT. I. *ons*, although not of thoſe: as viz. of the *Sacrifice of praiſe and thankeſgiving*, Hebr. 13. 15. as alſo of the oblation of *our whole ſelves, our ſoules and bodies to be a reaſonable, holy, and lively ſacrifice to Almighty* GOD, Rom. 12.1. both which, ſhee teacheth us to offer to him, as *our bounden duty and ſervice is*, in the holy Sacrament. [*Prayer* after the *Communion.*] And not ſo onely, but ſhee alloweth of a *Commemorative* ſacrifice, for a *perpetuall memorie of* Chriſts *precious death*, of that his *full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for the ſinnes of the whole world*, to be continued *till his comming againe*: [*Prayer* of the Conſecration.] When therefore it is ſaid in the **Firſt Homily of the Sacrament**, alleged by the Epiſtoler, that **we ought to take heede** leſt the Lords Supper (not **the Communion**, as hee layes it downe) **of a memory be made a ſacrifice**; it reflects not on any of the Sacrifices before allowed of. The Church is conſtant to her ſelfe, though her Doctors are not: and thus diſcovers and expounds her owne intentions: *Wee muſt then take heede* (ſaith the Homily) *leſt of the memory, it be made a Sacrifice; leſt of a Communion, it be made a private eating; leſt of two parts, we have but one; leſt applyng it for the dead, we loſe the fruit that be alive.* By which it is moſt manifeſt, that the *Sacrifice* rejected in the *Homily*, is that which is cryed downe in the booke of *Articles*: which the *Epiſtoler* had no reaſon to ſuſpect, was ever thought on, much leſſe aymed at, by the Vicar

car of *Gr:* though he desired to have an *Altar*, i.e. to have the Communion Table placed *Altarwise*, at the upper end of his Quire, or used the name of *Altar*, for the holy Table. SECT. 1.

2 AS for the *Canons of the Convocation*, Anno 1571. out of which it is alleged, that **not the Vicar, but the Church-wardens are to provide for the Communion; and that not an Altar, but a faire ioyned Table:** its plaine they tell us no such matter, or not so much unto his purpose, as he would perswade us; All that those Canons say, is this; and that in plaine affirmative termes, without those Negations; *Æditui curabunt mensam ex asseribus compositè junctam, quæ administrationi sacrosanctæ Communionis inserviat; & mundum tapetem qui illam contegat*: that the *Church-wardens* shall provide a decent joyned Table for the Communion, and see that it be orderly covered with an handsome Carpet. And there was reason why this Care (for so much as concerned the providing of these things) should be imposed on the *Church-wardens*, rather than upon the *Minister*; *viz.* because the Table and the Carpet both, were to be fitted and provided at the Charge of the Parish. But the said *Canons* doe not tell us, that the *Church-wardens* shall provide this Table, exclusively of the *Vicar*, without his counsell; or that they shall appoint either of what fashion it shall be, or whether it shall stand in the *body* of the *Church*, or in the *Chancell*: or whether

Sect. 1. whether in the *Chancell*, it ſhall be placed at the upper end, like an *Altar*; or in the midle, like a *Table*. For any thing thoſe *Canons* tell us, the *Vicar* was to have a greater hand in ordering the ſaid Table, being ſo provided; then the *Church-wardens* were, or ought to have: as one that better underſtood what was convenient in, and for Gods ſervice, than they did or could. Nor did the *Vicar* any thing in this caſe againſt the Canon; for hee provided not the Table, nor cauſed any *Altar* to be built of new; but onely cauſed the Table, which hee found provided by the *Church-wardens*, to be diſpoſed of to a more convenient place, than before it ſtood in: ſo that the Allegation was as needleſſe as the reprehenſion without ground. Only it pleaſeth the *Epiſtoler* to give ſome countenance to the *Veſtrie-doctrine* of theſe dayes, in which the *Church-wardens*, and other *Elders* of the *Veſtrie* would gladly challenge to themſelves the Supreame diſpoſing of all Eccleſiaſticall matters in their ſeverall Pariſhes, leaving their Miniſter (in Townes Corporate eſpecially) to his Meditations, as if hee onely were intended for a looker on, a dull Spectator of their active undertakings.

3. FOr beſides, what is here aſcribed to the *Church-wardens*, and denyed the *Vicar*, or Incumbent. it followeth in the next place, ſave one, that **Vicars were never enabled to ſet up Altars, but allowed once, with others** (i. e.

(i.e. the Church-wardens) **to pull them downe.** SECT. I.
Injunction 1°. Eliz. **for Tables in the Church.**
Whereas indeed the *Curate*, or the Minister in that *Injunction*, is the principall man, and the *Church-wardens*, or one of them, are added for assistance onely, because they were to beare the Charges. For it is ordered *that no* Altar *be taken downe, but by the over-sight of the* Curate *of the Church, and the* Church-wardens, *or* one *of them at the least, wherein no riotous or disordered manner to be used.* Not **pulled downe** therefore, as the *Epistoler* hath it, which implies a riot or a popular furie; but taken downe in faire and orderly manner, and that not by the *Church-wardens*, as the principall men, but by the *Curate* chiefly, and any one of the *Church-wardens* whom hee pleased to chuse. It's true indeed the Bishop of the *Diocesse* is hee to whom the ordering of these things doth of right belong; and in the Preface to the Common Prayer booke it is so appointed. For in the said Preface it is said, that *forasmuch as nothing almost can be so plainly set forth but doubts may arise in the use and practise of the same: to appease all such diversities (if any arise) and for the resolution of all doubts concerning the manner how to understand, doe, and execute the things conteined in this Booke, the Parties that so doubt shall alwaies resort unto the Bishop of the Diocesse, &c.* But then, it is as true, or at least, more fit, that hee should send his resolutions to the Priest, then to the Parish; the Curate having taken an oath of *Canonicall obe-*

SECT. I. *dience* to him, which the people have not. When therefore it is ſaid in the beginning of the Letter, that **the Church-wardens were appointed** to remove the Table, **as whom it principally did concerne under the Dioceſan**; that's but another ſmacke of the ſaid *Veſtrie-doctrine*; and was there placed in front to delight the people, who need, God wot, no ſuch incouragements to contemne their *Parſons*, being to forwards in that kind of their owne accord. *Parce precor ſtimulis— Labor eſt inhibere volantes.*

4. FOr the remaining Paſſage in this firſt Paragraph, where it is ſaid, **that Altars were removed by Law, and Tables placed in their ſteed, in all, or the moſt Churches in England**; and for the proofe thereof, *the Queenes Injunctions* cited, as if they did affirme as much: it's plaine, that there is no ſuch thing in the ſaid *Injunction*. The Queenes *Injunctions An.* 1559. tell us of neither *all* nor *moſt*, as it is alleaged, but onely ſay, that *in many and ſundry parts of this Realme, the Altars in the Churches were removed, and Tables placed for the adminiſtration of the holy Sacrament, &c.* Sundry and many is not *all* nor *moſt*, in my poore conceit. And it is plaine by that which followes, not onely that *in other places, the Altars were not taken downe upon opinion of ſome further Order to bee taken in it by the* Queenes *Commiſſioners*; but it is ordered, *That no Altar ſhall bee taken downe, without the overſight*

verſight of the Curate, and one of the Church- wardens at the leaſt; and that too with great care and caution, as before is ſaid. Nay the *Commiſſioners* were contented wel enough, that the Altars formerly erected might have ſtill continued, declaring, as it doth appeare by the ſaid *Injunction*, that the removing of the Altars, ſeemed *to bee a matter of no great moment*: and ſo it is acknowledged by this *Epiſtoler*, in the following *paragraph*, where hee confeſſeth it in theſe words, **It ſeemes the Queenes Commiſſioners were content, that they** (the Altars) **ſhould ſtand, as wee may gueſſe by the Iniunctions 1559.** In which wee have that great advantage which *Tullie* ſpeakes of, *Confitentem reum*. So that for ought appeares unto the contrary, neither the *Article*, nor the *Homily*, nor the *Queenes Injunctions*, nor the *Canons* of 1571. have determined any thing, but that as the *Lords Supper* may bee called a *Sacrifice*, ſo may the holy *Table* bee called an *Altar*, and ſet up in the place where the *Altar* ſtood. SECT. 1.

5. NOw as there is alleaged no Canon, Ordinance, or Doctrine, which if examined rightly, doe declare againſt it; ſo there is much that may bee ſaid in defence thereof: and of that much wee will uſe nothing, but that which will agree with the capacitie of the meaneſt man, and ſhall bee proved by that Authoritie, which the *Epiſtoler* truſts to moſt, in all this buſineſſe, even

Sect. 1. the *Actes* and *Monuments*: To which we ſhall adjoyne, for our more aſſurance, the Teſtimonie of two *Actes* of *Parliament*; one under King *Edward* the 6th, th'other under Queene *Elizabeth*. Firſt, for the *Actes* and *Monuments*, we find, that not a few of thoſe which ſuffered death for their oppoſing of the groſſe and carnall Doctrine of *Tranſubſtantiation*, did not onely well enough endure the name of *Altar*, but without any doubt or ſcruple, called the *Lords Supper*, ſometimes a *Sacrifice*, and many times the *Sacrament of the Altar*. So ſpeakes *Iohn Fryth*, Secondly, *They examined mee, touching the Sacrament of the Altar, Whether it was the very Body of Chriſt or not*. Acts and Monuments, part. 2. pag. 307. *Iohn Lambert* thus, *As concerning th'other ſix Sacraments, I make you that ſame Anſwer, that I have done unto the Sacrament of the Altar, and no other*, pag. 401. And in another place, Christ *being offered up once for all, in his owne proper perſon, is yet ſaid to bee offered up not onely every yeare at* Eaſter, *but alſo every day in the celebration of the* Sacrament; *becauſe his* Oblation *once for ever made, is thereby repreſented*, pag. 435. Archbiſhop *Cranmer* alſo, though hee oppoſed the *Statute* of the *Six Articles*, particularly that of *Tranſubſtantiation*, which hee throughly canvaſt: yet at the phraſe or terme of *Sacrament of the Altar*, hee tooke no offence, but uſeth it as formerly had been accuſtomed, *pag.* 443.

6. Nor

SECT. I.

6 NOr was it a new name taken up of late, but ſuch as ſome of them acknowledge to bee derived from pure Antiquity; and thoſe too, ſuch as liv'd and ſuffered, after the name of Altar had beene left out of the booke of *Common Prayer*, which was laſt eſtabliſhed. *Iohn Philpott* thus, That *partly becauſe it is a Sacrament of that lively* Sacrifice, *which* CHRIST *offered for our ſins upon the* Altar *of the Croſſe; and partly becauſe that Chriſts body crucified for us, was that bloody Sacrifice, which the blood-ſhedding of all the beaſts offered upon the* Altar *in the old Law did prefigurate, and ſignifie unto us: the old Writers doe ſometimes call the Sacrament of the Body and Blood of* CHRIST, *amongſt other names which they aſcribe thereunto, the Sacrament of the* Altar, Part. 3. pag. 23. Thus Biſhop *Latimer* plainely granteth, that *the Lords Table may bee called an* Altar, *and that the Doctors call it ſo in many places, though there bee no propitiatory Sacrifice, but onely* CHRIST, pag. 85. And laſtly, Biſhop *Ridley* doth not onely call it, the *Sacrament of the Altar*, affirming thus, that *in the* Sacrament of the Altar, *is the naturall Body and Blood of* CHRIST, &c. pag. 492. But in reply unto an Argument of the Biſhop of *Lincolnes*, taken out of *Cyrill*, doth reſolve it thus, That *the Word* ALTARE, *in the Scripture, ſignifieth as well the* Altar *whereupon the* Jewes *were wont to offer their burnt Sacrifices, as the* Table *of the* Lords Supper: *And that* S. Cyrill *meaneth by this word*

SECT. I. ALTARE, *not the* Jewiſh Altar, *but the* Table *of the* Lord: *and by that ſaying*, Altars *are erected in* Chriſts *name*; Ergo, CHRIST *is come*; *he meanes, that the* Communion *is adminiſtred in his remembrance, Ergo,* CHRIST *is come*, pag. 497. Which being the language of the *Prelates*, and other learned men then living, it is no marvell, if in the Parliament, 1. *Edw. 6. cap.* 1. the ſame name occurre. The Parliaments in matters which concerned Gods Service, did then uſe to ſpeake, according as the Church had taught them. Now in that Parliament, however it was reſolved, that the whole Communion ſhould bee reſtored, which in effect, was a plaine abolition of the former Maſſe; yet is that Act which ſo reſtores it, entituled, *An Act againſt ſuch perſons as ſhall ſpeake irreverently againſt the Sacrament of the Body and Blood of* CHRIST, *commonly called*, The Sacrament of the Altar, *and for the receiving thereof under both kinds*. And in the body of the Act, there is ſpeciall Order taken for a Writt, to bee directed to the Biſhop of the Dioceſſe, on ſuch delinquencies; where it is called expreſſely, *Sacro-ſanctum Sacramentum Altaris*: Which being repealed by Queene *Mary* in the firſt Parliament of her reigne, becauſe of the Communion under both kindes, in the ſame allowed of; was afterwards revived by Queene *Elizabeth*, both the head and body, and every branch and member of it, 1. *Eliz. cap.* 1. So that wee have a *Sacrifice*, and an *Altar*, and a *Sacrament* of the *Altar*, on all ſides acknow-

acknowledged: neither the Prince or Prelates, the Priest or people dissenting from it; some of those termes, being further justified by the Statute Lawes. SECT. 2.

SECT. II.

NExt, in the second point, for the standing of the Communion Table Altarwise; the said *Epistoler* thus declares himselfe to the Vicar of Gra. **If you meane** (saith hee) **by** Altarwise, **that it should stand in that place of the** Chancell **where the** Altar **stood, I thinke somewhat may be said for that, because the** Injunctions 1559 **did so place it. And I conceive it to be the most decent situation when it is not used, and for use too, where the Quire is mounted up by steps, and open, so that hee that officiates may be seen: and heard of all the Congregation. Such an one I heare your** Chancell **is not. But if you meane by** Altarwise, **that it should stand along close by the wall, so as you be forced to officiate at one end thereof** (as you may have

SECT. 2. **have obſerved in great mens** Chappels) **I doe not believe that ever the Communion Tables were (otherwiſe, than by caſualty) ſo placed in Countrey Churches.** This I have laid together, as being but a Preamble to the next Diſcourſe; and rather matter of opinion and heareſay, then of proofe, reaſon, or authority: For it ſtands onely on *I thinke*, and *I conceive*, and *I have heard*, and *I beleeve not*; which no man can interpret to be *Demonſtrations*. Therefore to looke upon the paſſage as it lyeth togeather, we have a plaine *confeſsion*, that if by placing of the Table *Altar-wiſe*, is meant the ſetting of it in that place where the *Altar* ſtood; there is then *ſomewhat, at the leſt*, to bee ſaid for that, becauſe the *Injunctions* did ſo place it: and next an abſolute *revocation* of the ſaid confeſſion; where it is ſaid, that if by *Altarwiſe* is meant, that it ſhould ſtand along cloſe by the wall, then he beleeveth not that ever the Communion Table was ſo placed (unleſſe by caſualty) in Countrey Churches. *Quo teneam nodo?* This is juſt faſt and looſe, and I know not what; the reconciliation of two Contradictions. The Queenes *Injunctions* were ſet out for the reiglement and direction of all the Churches in this kingdome, and it is ſaid in them, that *the holy Table in every Church ſhall be decently made*, (in caſe the *Altars* were removed, which they left at liberty) *and ſet in the place where the* Altar *ſtood, and there commonly covered, as thereto belongeth.* If in the place where the *Altar* ſtood, then

then certainly it must stand along close by the wall, because the Altars always stood so: and that as well in Countrey Churches, as in great mens Chappels, all being equally regarded in the said *Injunctions*, as in the Preface to the same doth at full appeare. Whereas in case the Table were to stand **with one end towards the East great window**, as is after said; it could not possibly stand in the place where the *Altar* did, as the *Injunctions* have appointed: the *Altar* taking up much roome to the North and South, which the *Table* placed end-long doth not take up; and contrary, the *Table* taking up much roome to the East and West, which the *Altar* did not. However wee may take what is given us heere by the *Epistoler*, where hee affirmes, that **placing of the Table where the Altar stood, is the most decent situation, when it is not used, and for use too where the Quire is mounted up by stepps and open, so that he that officiats may be seene and heard of all the Congregation**; and **such an one**, as he had **heard**, the Vicars **Chancell was not**. Whether the Quire at *Gr.* was mounted up by steps, or not, is no great matter. In case it were not so, it might have easily beene done, without much charge: and those of *Gra.* were the more beholding to this *Epistoler*, for taking so much paines to save their purses. If it were mounted up by steppes, and that it were most decent for the Tables to bee placed thereon: Why not as well along the SECT. 2.

Sect. 2. Wall, as with one end thereof to *the East great Window?*

2. For this there are three Reasons given us, First, because then **the Countrey people would suppose them,** Dressers, **rather than Tables.** Secondly, because the **Queenes Commissioners for Ecclesiasticall matters, directed that the Table should stand, not where the** Altar, **but where the steps of the** Altar **formerly stood.** Orders 1561. And thirdly, because **the Minister appoynted to reade the Communion,** (**which** hee, the Vicar, **out of the Booke of Fast 1°. of the King, was pleased** as the Epistoler phraseth it, **to call** Second Service) **is directed to reade the Commaundements, not at the end, but at the** Northside **of the Table, which implyes the End to be placed towards the East great Window.** Rubr. before the Communion. And would the people take the Table, if placed *Altar-wise*, to be a **Dresser,** not a Table? I now perceive from whom it was that Mast. *Prynne* borrowed so unmannerly and prophane a phrase, whereof I thought him formerly to have beene the Author [*Lame Giles his haltings,*] and from whom also hee did borrow the quotations in his *Appendix*, against Bowing at the name of Jesvs, the mistakes and all. *P* q q. * 4. Viz. *Rubrick for the Communion.* Queene *Elizab. Injunctions,* [*Injunct. for Tables in the Church,*] *The Booke of Ca-*

nons,

nons, Ann. 1471. p. 18. I ſay, and the miſtakes and all: for both with him, and this *Epiſtoler*, it is *p.* 18. whereas indeed in the old Booke, which was that they ſaw, it is *p.* 15. which plainely ſhewes out of whoſe quiver M. *Prynne* did ſteale thoſe arrowes. Juſt in that ſcornfull ſort Doctor *Weſton*, the then Deane of *Weſtminſter*, did in a Conference at *Oxford* with Biſhop *Latimer*, call the Communion tables, as in King *Edwards* reigne they had been placed in ſome Churches, by the name of *Oyſter-boards*, *Acts* and *Monum. Part.* 3. *p.* 85. and ſo hee called it in a Sermon at S^t. *Pauls Croſſe* alſo, *p.* 95. The like did Doctor *White*, the then Biſhop of *Lincolne*, in a Conference with Biſhop *Ridley*, where hee doth charge the Proteſtants in King *Edwards* dayes, for ſetting up *an Oyſter-table inſtead of an Altar*, pag. 497. The Church of *England*, is in the meane time, but in ſorry caſe: If ſhee appoynt the Lords Board to bee placed like a common Table, the *Papiſts* they will call it an *Oyſter-table*: If like an *Altar*, the *Puritane*, and Maſter *Prynne* will call it a *Dreſſer-board*. A ſlovenly and ſcornfull terme, as before was ſayd, and ſuch as doth deſerve no other Anſwere, than what the Marginall notes in the *Actes* and *Monum.* give in the one place to the Deane of *Weſtminſter*, Viz. *The blaſphemous mouth of Doctor Weſton, calling the Lords table an Oyſterboard*, p. 85. or what they give in th'other place to the Biſhop of *Lincoln*; viz. *Biſh. White blaſphemouſly called the board of the Lords Supper, an Oyſter table*, p. 497. SECT. 2.

SECT. 2.

3. AS for the *Orders* publiſhed by the Queenes Commiſſioners, Aº. 1561. they ſay indeed as is alleaged, that **in the place where the ſteps were, the Communion Table ſhall ſtand**: but then they ſay withall, which is not alleaged, that *there be fixed on the wall* over the Communion board, *the tables of Gods precepts imprinted for the ſaid purpoſe.* And in the booke of *Advertiſements*, publiſhed in Anº. 1565 it is ordered thus: *The Pariſh ſhall provide a decent Table, ſtanding on a frame, for the Communion Table, which they ſhall decently cover with a Carpet of Silke, &c. And ſhall ſet the ten Commandements upon the* Eaſt wall, over *the ſaid Table.* Which put together make up this conſtruction, that the *Communion Table* was to ſtand above the ſteps, and under the Commandements: and therefore all along the wall, on which the ten Commandements were appointed to be placed; which was directly where the *Altar* had ſtood before. And in this wiſe wee muſt interpret the ſaid *Orders* and *Advertiſements*: or elſe the *Orders* publiſhed 1561. muſt run quite croſſe to the *Injunctions* publiſhed 1559. but two yeares before, which were ridiculous to imagine.

4. NOr doth it helpe the cauſe undertaken by the *Epiſtoler*, that **the Miniſter appointed to reade the Communion, is directed to reade the Commandements**

ments, not at the end, but the North-ſide of the Table: there being no difference in this caſe betweene the *North-end*, and the *North-ſide*, which come both to one. For in all quadrilaterall, and quadrangular figures, whether they be a perfect Square, which *Geometricians* call *Quadratum*, or a long Square (as commonly our Communion Tables are) which they call *Oblongum*: it's plaine that if wee ſpeake according to the rules of Art, everie part of it is a ſide; how ever cuſtome hath prevailed to call the narrower ſides by the name of ends. When therfore hee that miniſtreth at the *Altar*, ſtands at the *North-end* of the ſame, as wee uſe to call it; hee ſtands no queſtion at the *North-ſide* thereof, as in propertie of ſpeech wee ought to call it; and ſo implies not, as it is ſuppoſed, that the end, or narrower p rt thereof *is to be placed towards the Eaſt great Window*. And this interpretation of the *Rubricke*, I the rather ſtand to, becauſe in the Common Praier booke done into Latine by command, and authorized by the gre t Seale of Queene *Elizabeth*, An°. 2do. of her Reigne it is thus tranſlated: *Ad cujus menſæ ſeptentrionalem partem Miniſter ſtans orabit orationem dominicam.* viz. That the Miniſter ſtanding at the North part of the Table, ſhall ſay the Lords Pra er. And I preſume no man of reaſo n can deny, but that the Northerne end or ſide, call it which you will, is *pars ſeptentrionalis*, the Northerne part; though I expect e're long to heare the contrary fro n this SECT. 2.

Sect. 2. trimme *Epiſtoler.* So that the *Rubricke* is fulfilled, aſwell by ſtanding at the *Northerne end,* the *Table* being placed where the *Altar* ſtood; as ſtanding at the *Northerne ſide,* in caſe it ſtood with **one end towards the Eaſt great Window,** as the *Epiſtoler* would faine have it.

5. FOr the *Parentheſis,* I might verie well have paſſed it over; as not conducing to this purpoſe; but that it ſeemes to caſt a ſcorne on them, by whoſe direction the *Booke of the Faſt,* in 1°. of the King was drawne up and publiſhed, as if it were a Noveltie or ſingular deviſe of theirs, to call the latter part of Divine Service, by the name of *Second Service*; whereas indeed the name is very proper for it, and every way agreeable both to the practiſe of antiquity, and the intentions of this Church at that very time, when the booke of Common Praier was firſt eſtabliſhed. For if wee looke into the Liturgie of our Church, immediately after *Athanaſius Creed* wee ſhall find it thus: *Thus endeth the order of Morning and Evening Praier throughout the whole yeare:* i. e. the forme of Morning and Evening Praier for all daies, equally, aſwell the working daies as the Holy-daies, without any difference. Then looke into the firſt Rubricke before the Communion, and wee find it thus: *So many as intend to be partakers of the holy Communion, ſhall ſignifie their names unto the Curates over night, or elſe in the morning before the beginning of* Morning Praier,

or

er immediately after. Where cleerly it is meant, SECT. 2.
that there ſhould be ſome reaſonable time betweene Morning Praier and the Communion. For otherwiſe what leiſure could the Curate have, to *call* before him *open and notorious evill Livers, or ſuch as have done any wrong unto their neighbours by word or deed,* and to *advertiſe them, in any wiſe not to preſume to come unto the Lords Table,* till they have manifeſted their repentance, *and amended their former naughtie lives, and recompenſed the parties whom they have done wrong unto?* Or what ſpare time can wee afford him, betweene the *Reading Pew,* and the *Holy Table,* to *reconcile* thoſe men, *betwixt whom hee perceiveth malice and hatred to reigne*; and on examination of their diſpoſitions, to admit him, who is *contented to forgive,* and repell *the obſtinate*; according as by the Rubrick hee is bound to doe. Which, being compared with the firſt Rubrick, after the Communion, where it is ſaid, that *upon the Holy-daies, if there be no Communion, ſhall be ſaid all that is appointed at the Communion, untill the end of the* Homilie, *concluding with the Praier for the whole ſtate of Chriſts Church militant here on earth, &c.* makes it both manifeſt and undeniable, that the diſtinction of the *firſt* and *ſecond Service,* is grounded on the very meaning of holy Church; however the *Diſcourſer* doth pleaſe to ſlight it.

6 That

SECT. 2.

6. THat which next followes, is a Confirmation onely of what went before: Viz. that **The Ministers standing at the Northside of the Table, was no new direction in the Queenes time only, but practised in King** Edwards **reigne**; that **in the plot of our Liturgy sent by** Knox, **and** Whittingham **to** Master Calvin, **in the latter end of** Q. Mary, **it is said, that the Minister must stand at the Northside of the Table**; (that only was put in to shew, that hee had the Booke entituled, The Troubles of Francofurt): that **in** King Edwards **Liturgies, the Ministers standing in the middest of the Altar,** (i.e. with his backe turned towards the people) 1549, **is turned into his standing at the Northside of the Table,** 1552. And finally, that **this last Liturgy was revived by Parliament,** 1°. Eliz. This wee acknowledge to be true, but it adds nothing to the reasons produced before: and so perhaps it is as true, that **it was used so,** when this Letter was written, **in most places of England**; which in this kind had too much deviated from the ancient practise. But where it followeth in the next place, that **What is done in Chappells, or Cathedrall Churches, is not the poynt in question, but how the Tables are appoynted to be placed in parish Churches:** I thinke that therein the *Epistoler* hath been much mistaken. For certainly the ancient Orders of the Church

Church of *England*, have been beſt preſerved in the *Chappels* of the Kings Majeſtie, and the *Cathedrals* of this Kingdome; without the which perhaps, wee had before this been at a loſſe amongſt our ſelves, for the whole forme and faſhion of Divine Service. And therefore if it bee ſo in the *Chappels* and *Cathedrall Churches*, as the *Epiſtoler* doth acknowledge; it is a pregnant Argument, that ſo it ought to bee in the *Parochiall*; which heerein ought to preſident, and conforme themſelves, according to the Patterne of the Mother Churches. And I would faine learne of this doughtie Diſputant, why hee ſhould make ſuch difference betweene the Chappels, and Cathedrall Churches on the one ſide, and the Parochials on the other: as if ſome things which were not warranted by Law, were uſed in the one; and ſuch as are allowed by Law, were not permitted to the other. The Lawes and Canons now in force, looke alike on all. And therefore heere muſt be ſome cunning, to make the *Chappells* and *Cathedralls* guiltie of ſome foule tranſgreſſion, the better to expoſe them to the cenſure of a race of men, who like them ill enough already. SECT. 2.

7. AS for that fancie which comes next, that **In ſome Chappels and Cathedralls, the** Altars **may be ſtill ſtanding or to make uſe of their Covers and ornaments, tables may be placed in their roome, of the ſame length and faſhion the** Altars **were of;**

SECT. 2. It's but a thriftie dreame, and a poore conjecture. Queſtionleſſe, neither the *Chappels Royall*, nor any of the *Cathedrall Churches*, have hitherto been ſo low brought, (Gods Name bee praiſed) but that they have beene able to provide themſelves of convenient Ornaments, without being any way beholding to their former *Altars*. However, if it were lawfull in *Cathedrall Churches*, either to ſuffer the old *Altars* to continue ſtanding, or to ſet up Tables in their places, of the ſame length and faſhion that the *Altars* were of, onely in poynt of thrift, to ſave greater charges: I hope it will be thought more lawfull, by indifferent men, to place the Table *Altarwiſe*, in *Parochiall* Churches; in poynt of decencie, and due obedience unto publike Order. That Altars doe **ſtand ſtill in the** Lutheran **Churches**, (the Doctours and Divines whereof hee doth acknowledge afterwards to bee **found Protestants**) by the *Epiſtoler* is confeſſed, though it makes againſt him: as alſo that the **Apology for the** Auguſtan **Confeſſion doth allow it.** And he confeſſeth too, not onely that **they ſtood a yeare or two in King** Edwards **time, as may appeare by the Liturgy printed** 1549. **but that the Qu. Commiſſioners were content they ſhould ſtand,** as before we noted. What, ſtood they but a yeare or two in King *Edwards* time? Yes certainly they ſtood foure yeares at the leaſt, in that Princes reigne. For in the firſt yeare of King *Edward*, being 1547. was paſſed, that Statute, entituled, *An Act*

Act against such persons as shall speake irreverently of the Sacrament of the Altar. Anno 1548, The Common prayer Booke was confirmed by Parliament, although not published till the next yeare; wherein the word *Altar* is oft used, and by the which it seemes the *Altars* did continue as before they were. *Anno* 1549, A Letter in the Kings name from the Lords of the Councell, came to Bishop *Bonner*, for abrogating Private Masses; wherein it is appoynted, that the *Holy blessed Communion bee ministred at the* High Altar *of the Church, and in no other places of the same. Act.* and *Monum. Part.* 2. *p.* 662. And in the yeare 1550. which was the fourth yeare of his reigne, came out an Order from the Councell, unto Bishop *Ridley*, for taking downe the *Altars* in his Dioceſſe, *pag.* 699. So long it seemes they stood without contradiction; and longer might have stood, perhaps, if *Calvin* had given way unto it; of which more hereafter. SECT. 2.

8. IN the meane time; from matter of Evidence and Autoritie, wee must proceed next unto point of Reason, and then goe on againe unto matter of Fact; as the way is lead by the *Epistoler*, whom wee must follow step by step in all his wandrings. And in this way hee tels us, That **the Sacrifice of the Altar being abolished, these (call them what you will) are no more** Altars, **but Tables of stone or timber, and** that **it was alleaged so** 24. **Novemb.**

SECT. 2. 4°. Edw. 6. And was it ſo alleaged that the **Sacrifice** of the **Altar** was aboliſhed? I believe it not. It was alleaged indeed, *that the forme of an* Altar *was ordained for the* Sacrifices *of the* Law; *that both the* Law, *and the* Sacrifices *thereof doe ceaſe, and therefore that the forme of the* Altar *ought to ceaſe alſo. Acts* and *Monuments.* part 2. *p.* 700. The Sacrifice of the Altar, and the Sacrifices of the Law, are two different things: it being told us by Saint *Paul*, that *wee* (the Chriſtians) *have an* Altar, *whereof they have no right to eate, which ſerved the Tabernacle*, *Heb.* 13. 10. That *Altar*, and that *Sacrifice*, muſt continue alwaies. And were it granted, as it need not, that ſince the *Law*, and *Sacrifices* thereof be both aboliſhed, therefore that the forme of the *Altar* is to be aboliſhed: yet would this rather helpe, than hurt us. For the Communion Table ſtanding in the body of the Church or Chancell, hath indeed ſome reſemblance to thoſe *Altars*, on which the Prieſts did offer either *Sacrifice*, or *Incenſe*, under the Law; which ſtood not cloſe along the Wall, as did the *Altars* after in the Chriſtian Church: but the one of them, which was that for *Sacrifice*, in *atrio Sacerdotum*, in the middle of the Prieſts Court, without the Temple; the other being that of *Incenſe*, in *Templo exteriori*, even in the outward part of the Temple, and not within the *Sanctum Sanctorum*, as our *Altars* doe.

9. That

SECT. 2.

9. THat the ſaid *Tables of ſtone, or timber* (though placed *Altar-wiſe*, for ſo I take it is his meaning) **may be well uſed in Kings and Biſhops houſes, where there are no people ſo void of underſtanding, as to be ſcandalized**; wee are glad to heare of: and if it be not true, would to God it were. However wee may ſafely ſay, that a ſmall meaſure of underſtanding, is in this kind ſufficient to avoid offence: there being none ſo weake of wit, who may not eaſilie be perſwaded (if at leaſt they will, or that their Leaders will permit them) that the diſpoſing of Gods Table rather to one place than another, is not conſiderable in it ſelfe, or otherwiſe materiall in his publick worſhip, further than it conduceth unto *Order* and *Vniformitie*. If any be ſo void of underſtanding, which we hardly thinke, and plead their weakeneſſe in this point, as did the *Brethren* in the *Conference at Hampton Court*; wee aske them with his Majeſtie of happy memory, not *whether* 45. *yeares*, but whether 80. yeares *be not ſufficient for them to gather ſtrength, and get underſtanding*; *whether they be not rather head ſtrong, than not ſtrong enough.* Confer. at Hampt. Court. *p.* 66.

10. THat which next followeth, *viz.* that **in the orders for breaking downe of Altars, all Dioceſes did agree upon receiving Tables, but not upon the faſhion or**

SECT. 2. **forme of Tables**, is fairer in the flouriſh, than in the fact. For in the *Act.* and *Monum.* p. 1212. which there is cited, being of my Edit. part 2. p. 700. there is no ſuch matter. It is there ſaid in deede, that on receipt of his Majeſties Letters ſent to Biſhop *Ridley*, the Epp. did *appoint the right forme of a Table to be uſed in all his Dioceſſe*: but that it was appointed ſo in *all* other *Dioceſſes*, as the *Epiſtoler* hath affirmed, doth not appeare by any thing in that place remembred. And though hee did appoint it ſo, yet poſſibly it may be douted, whether the people, fully underſtood his meaning: it being there ſaid, that *after the exhortation* of the ſaid Biſhop *Ridley*, there grew a great diverſitie about the forme of the Lords boord, *ſome uſing it after the forme of a Table, and ſome of an Altar.* So that the difference was not about the having of a Table, wherein it ſeemes moſt men were ready to obey the Kings Command, and the Biſhops Order; but in the placing of the ſame: ſome men deſiring, that it ſhould be placed after the faſhion of an *Altar*, others more willing that it ſhould be uſed like a *Common Table*; in which both part es followed their owne affections, as in a thing which had not beene determined of, but left at large.

11. THat which comes after is well ſaid, but not well applyed. It is well ſaid, that **in the old Teſtament one and the ſame thing is termed an Altar and a Table: an** Altar

Altar **in reſpect of what is there offered unto God, and a** Table, **in regard of what is there participated by men, as for Example by the Prieſts.** But this might better have been applied, and uſed to juſtifie the calling of the Communion Table, by the name of *Altar*, in reſpect of thoſe oblations made to God: as the *Epiſtoler* doth acknowledge afterwards. That of *the Prophet Malachie*, 1. *ver.* 7. doth indeed very well demonſtrate that in the old Teſtament, **God's Altar is the very ſame with God's Table**; but how it **anſwereth** to that place **of the Hebrews**, 13. 10. is beyond my reach: the *Prophet* ſpeaking of that *Altar*, and thoſe *Sacrifices*, whereof wee have no right to eate which live under the *Goſpell*; and the *Apoſtle* of that *Altar*, and that *Sacrifice*, whereof they have no right to eate, which live under the *Law*. In caſe that Paſſage had been urged by the Vicar of *Gr:* as the *Epiſtoler* hath informed us, for wee take his word; againſt **ſome of his fellow Miniſters**, as **before him** it was **by Maſter** Morgan **againſt** *Peter Martyr*, in maintenance of an *Altar* in the Chriſtian Church: however it might poſſibly have been anſwered otherwiſe by the *Reſpondent*, ſure it had never beene well anſwered by that text of *Malachie*. SECT. 2.

12. WHere it is next ſayd, that **we have no** Altar **in regard of Oblation, but we have an** Altar **in regard of Participation**

SECT. 2. **pation and Communion granted to us:** Were it no otherwiſe than it is heere ſaid, yet here wee are allowed an *Altar* in regard of *Participation*, and *Communion*; which is enough to juſtifie both the ſituation of the Table *Altarwiſe*, and the name of *Altar*, and that too in the very inſtant of receiving the Communion. Now for the proofe that wee have an *Altar* alſo in regard of *Oblation*, wee need looke no further than into the latter end of this ſecond Paragraph; where howſoever the *Epiſtoler* doth ſuppoſe, that **the name of Altar crept** (hee might aſwell have ſaid, it came) **into the Church, in a kind of complying in Phraſe with the people of the Jewes, as** Chemnitius, Gerardus, **and other ſound Proteſtants were of opinion**; (where by the way, wee may perceive that ſome may be ſound Proteſtants, though they like of Altars:) Yet hee acknowledgeth withall, that it was ſo called, partly **in regard of thoſe Oblations made upon the Communion Table, for the uſe of the Prieſt and the Poore, whereof wee reade in** Juſtine Martyr, Iræneus, Tertullian, **and other ancient Writers**; and partly, **becauſe of the Sacrifice of praiſe and thankſ giving, as Arch-biſhop** Cranmer, **and others thought**, Acts and Monuments, p. 1211. which is part 2. p. 700. of my Edition. Whereby it ſeemes, that beſides the complying in Phraſe with the *Iewes* (which the *Chriſtians* of the Primitive times had little care of, when there

was

was not greater reaſon to perſwade them to it:) SECT. 2.
the Communion Table, was called an *Altar*, both in regard of the *Oblations* there made to God; for the uſe of his *Prieſts*, and of his *Poore*, as alſo, of the *Sacrifice* of *Praiſe and Thankſgiving*, which was there offered to him by the Congregation. And therefore, as before wee found an *Altar*, in regard of *Participation*, and *Communion*; ſo heere wee have an *Altar* in reſpect of *Oblation* alſo.

13. THis, though it be ſo cleere a Truth, that the *Epiſtoler* could not deny it; yet pull's hee downe with one hand, what hee was after forced to ſet up with the other. For ſo it followeth in the Letter: **The uſe of an** Altar **is to Sacrifice upon, and the uſe of a Table is to eate upon: And becauſe Communion is an action moſt proper for a Table, as an Oblation is for an Altar**, what is **therefore the Church in her Liturgie and Canons calling the ſame a Table onely, doe not you call it an Altar?** This is indeed the inference which is made from the former Principles. But if the Principles be true, as indeed they are not, there being an *Altar* in the *Temple*, which was not made to *Sacrifice* upon, as the *Altar* of *Incenſe*; and a *Table* alſo in the *Temple*, which was not made to *Eate* upon, as the *Table* for the *Shew-bread*; another, and a worſe concluſion would ſoone follow on it, which is that men

Sect. 2. would thinke it neceſſarie to *ſit* at the *Communion*. For if *Communion* be an action moſt proper for a *Table*, as it is affirmed, and that the uſe of a *Table* to bee *Eate* upon, as is alſo ſaid: the inference will be very ſtrong, that therefore wee are bound to *ſit at the Communion*, even as wee doe at Common *Tables*, which wee *Eate* upon. A thing much ſought for by ſome men, as if not only a great part of their Chriſtian liberty, but their whole Religion did conſiſt therein; but brought into the Churches firſt, by the moderne *Arians* (who ſtubbernly gain-ſaying the Divinitie of our Lord and Saviour, thought it no robbery to be equall with him, and ſit downe with him at his Table:) and for that cauſe moſt juſtly baniſhed the reformed Church in *Poland*. For ſo it was determined there, in a generall Synod, Anº. 1583. *Ne ſeſſio ſit in uſu ad menſam Domini.* The reaſon was, *Nam hæc ceremonia, Eccleſijs chriſtianis & coetibus Evangelicis non eſt uſitata; tantumq; propria infidelibus Arianis, domino pari ſolio ſeſe collocantibus.* Becauſe it was a thing not uſed in the Chriſtian Church, but proper to the *Arians* onely, who thought themſelves haile-fellowes with their Lord and Saviour; and to them wee leave it.

14. WEe are now come unto the Storie of the Change, the change of *Altars* into *Tables*, and the reaſons of it, which is thus delivered: **In K. Edwards Liturgy of**

1549

1549, it is every where; but in that of 1552. SECT. 2.
it is no where called an Altar, but the Lords Boord. Why? Because the people being scandalized herewith in Countrey Churches, first beats them downe de facto, then the supreame Magistrate by a kind of Law puts them downe de Jure: and setting Tables in their roomes tooke from us the Children of the Church and Commonwealth, both the name and nature of former Altars. What ever may bee said of the change in the *Publicke Liturgie*, the reason here assigned for taking downe of *Altars*, is both false and dangerous. Nor is it altogether true, that in the *Liturgies* here remembred, the name of *Altar* is used onely in the one; though true it be, that that of the *Lords boord*, is used onely in the other. Though the *Epistoler* had not perhaps the leasure, to search the *Liturgie* of 1549, where it is once called *God's boord*, and once his *Table*, as *viz.* in the Praier: *Wee doe not presume, &c.* and in the *Rubricke* of the same: yet hee could not bee ignorant that it was so observed in his owne Author, the *Acts* and *Monuments*; and in the Page also by him often quoted; where it is said, that "The Booke of Common-
"Praier calleth the thing whereupon the *Lord's*
"*Supper* is ministred, indifferently, a *Table*, an
"*Altar*, or the *Lord's boord*, without prescrip-
"tion of any forme thereof either of a *Table*, or
"of an *Altar*; so that whether the *Lord's boord*

SECT. 2. "have the forme of an *Altar*, or of a *Table*, the "Booke of Common Praier calleth it both an "*Altar* and a *Table*. For as it calleth it an *Altar*, "whereupon the *Lord's Supper* is minist red, a "*Table*, and the *Lord's Boord*: so it calleth the "*Table*, whereon the holy Communion is di-"stributed with Lands and Thankesgivings un-"to the Lord, an *Altar*: For that there is offe-"red the same Sacrifice of Praise and Thankes-"giving. *Part* 2. *page* 700. And this I have the rather laid downe at large, to shew with what indifferencie these names of *Table*, *Boord*, and *Altar*, have beene used before; and may be used for the present: as also, in what regard the *Lord's Table* may be called an *Altar*. And this according unto Master *Foxes* Marginall note; viz. *The Table how it may be called an* Altar, *and in what respect*: which shewes that hee allowed it to be called an *Altar*; though this *Epistoler* doth not like it.

15 NOw as the Storie of the change is not altogether true, so the reason there assigned, is both false and dangerous. First, it is false, the Alteration not being made, because the people were **scandalized with Altars in Countrey Churches.** The people were so farre from being *scandalized* with having *Altars*; that in the Countries of *Devon* and *Cornwall*, they rose up in Armes, because the *Masse* was taken from them. *Acts* and *Monum. Part.* 2. *pag.* 666. And if

if wee looke into the Story of thoſe times, wee shall quickly finde, that it was no ſcandall taken by the people, which did occaſion that or any other change in the Common Prayer Booke; but an offence conceived by *Calvin*. It ſeemes that *Bucer* had informed him of the condition of this Church, and the publicke Liturgie thereof, and thereupon hee wrote to the Duke of *Sommerſet*, who was then Protector. *Epiſtola ad Bucerum.* In which his Letter to the Duke, hee findes great fault with the *Commemoration of the dead*, which was then uſed in the celebration of the Lords Supper, though he acknowledgeth the ſame to be very ancient; calling it by the name of a piece of Leaven, *Quo maſſa integra ſanctæ cœnæ quodammodo aceſieret*; wherewith the whole Communion was made ſower. Other things in the Liturgie hee found fault withall, and then adviſeth, *Illa omnia abſcindi ſemel*, that they ſhould all at once bee cut off for ever. *Epiſt. ad Protectorem Angliæ.* Nor ſtayed hee here, but hee ſollicited Archbiſhop *Cranmer* to the ſame effect, *anno* 1551, being the yeare before the Alteration made, (as by the placing of that Letter doth appeare) complaining in the ſame unto him, *Ex corruptelis papatus reliquiam eſſe congeriem, quæ non obſcuret modo ſed quodammodo obruat purum & genuinum Dei cultum*; That in the Church of *England*, there was yet remaining a whole maſſe of *Popery*, which did not onely blemiſh and obſcure, but in a manner overthrow Gods holy worſhip. So that how- SECT. 2.

Sect. 2. ever in his Answere to the *Devonshire* men, the King had formerly affirmed, that the *Lords Supper*, as it was then administred, was *brought even to the very use, as* Christ *left it, as the* Apostles *used it, and as the holy* Fathers *delivered it*; *Act.* and *Monum. Part. 2. pag. 667.* Yet to please *Calvin*, who was all in all with my Lord Protector, and as it seemes had tooke upon him to write unto the King about it, *Epist. ad Farellum* 1551, the Liturgie then established, was called in by Parliament, though in the very act it selfe they could not but acknowledge, that *the said Booke of Common Prayer was both agreeable to Gods Word, and the Primitive Church.* 5. & 6. of Edw. 6. cap. 1. So that the leaving of the Word, *Altar*, out of the Common Prayer booke last established, and other alterations which were therein made, grew not from any scandall which was taken at the name of *Altar*, by the Countrey people; but from the dislike taken against the whole *Liturgie*, by *Galvin*, as before I said.

16. As false it is, but farre more dangerous, which is next alleaged; viz. that **The people being scandalized in countrey Churches, did first** de facto, **beat downe** Altars, **and then the Prince**, to countenance, no doubt, and confirme their unruly actions, **did by a kinde of Law beat them downe** de jure. Where is it said in all the Monuments of our Church, or State, that the Countrey people ever tooke upon

on them to be reformers of the Church; or that in this particular, they did *de facto*, beat downe *Altars?* This is fine doctrine, were it true, for the common people, who queſtionleſſe will hearken to it with a greedie eare; as loving nothing more than to have the ſoveraigntie in ſacred matters: and who being led by a Preſident, more than they are by Lawe or Precept, thinke all things lawfull to bee done, which were done before them. But ſure the people never did it. For in the Letters ſent in the Kings name to Biſhop *Ridley*, it is ſaid, that *it was come to the Kings knowledge, how the* Altars *within the moſt part of the Churches of this Realme, being alreadie upon* good *and* godly conſideration *taken downe, there did remaine* Altars *in divers other Churches*, *Actes* and *Monum. Par. 2. pag. 699.* So that the *Altars* were not generally taken downe throughout the Kingdome: and thoſe which were tooke downe, were taken down on *good* and *godly conſideration*; which certainly implies ſome Order and Authority from thoſe who had a power to doe it: Not beaten downe, *de facto*, by the common people, in a popular humour, without Authoritie or Warrant. And had they all been *beaten* downe *de facto*, by the common people, that *kind of Law* which after put them downe *de jure*, had come too late to carry any ſtroke in ſo great a buſineſſe: Vnleſſe perhaps the King was willing on the poſt-fact to partake ſomewhat of the honour; or durſt not but confirme the doings of diſordered people, by a *kind* SECT. 2.

SECT. 2. a *kind of Law.* A *kind of Law?* And is the Edict and Direction of the King in ſacred matters, but a kind of Law? The peoples beating downe the *Altars,* was, as it ſeemes, a powerfull Law, a verie Club-Law at the leaſt, againſt the which was no reſiſtance to bee made; the Princes Edict to remove them, but a *kind of Law,* which no man was obliged unto, nor had regarded, but that they found it ſorted with the peoples humour.

17. YEt ſuch **a kind of Law** it was, that being ſeconded by the Queenes Injunctions 1559, **referring to that order of** King Edward, **it hath taken from us the Children of the Church, and Common-wealth, the name and nature of former Altars.** The **Children of the Church?** And who are they? Thoſe onely which are bounded *Intra partem Donati,* the lot and portion of the Brethren of the Diſperſion; thoſe who have kept their Children's fore-heads from the ſigne of the *Croſſe,* their knees from bowing at the bleſſed name of JESVS, or doing honour to him in his holy Sacrament; thoſe who have kept their hands from paying their Duties to the Prieſt; their eyes from being defiled with looking on prohibited veſtments, ſuch as have formerly beene abuſed to idolatrous ſervices: Thoſe doubtleſſe are the *Children of the Church,* which muſt not uſe the name of *Altars,* as if it were the *Shibboleth* of their profeſſion. **From us the children of the Church?** Yes marrie

marry Sir. Now judge, if at the leaſt you know SECT. 2.
a Cat by her claw, if that which I at firſt ſuſpected, bee not come about; For but with halfe an eie one may ſee by this, of what ſtraine the *Epiſtoler* is, or elſe unto what partie hee applyes himſelfe in all this buſineſſe. As for **the Children of the Common-wealth**, it's time that Criticiſme were forgotten, and that they were the Children of the *Kingdome* too. Wee live, Wee praiſe God for it, in a *Monarchie*, and not in a *Democracie*.

18. BVt it is time wee ſhould proceed, and leave theſe *Children of the Church and the Common-wealth* to their grand Directors; who, though in other things, they are all for *Novelties*, *new* formes of Praier, *new* Rites and Ceremonies of Religion, if they brooke of any, *new* offices in the diſpenſation of God's Word and Sacrament, muſt yet affect the name of *Table*, even for pure antiquitie: the name of **the Lord's Table**, being told them to be no **new name**, and therfore none to **be aſhamed of it**. A thing that might have well beene ſpared, there being none ſo void of Pietie and underſtanding, as to be ſcandalized at the name of the **Lord's Table**; as are ſome men, it ſeemes, at the name of *Altar*: ſaving that ſomewhat muſt be ſaid to perſwade the people, that queſtionleſſe ſuch men there are, the better to indeere the matter. Nor is the name of **Altar** ſo new a name, that any man ſhould be aſhamed therof, as if it were a terme taken up of late, in time of Poperie: For whereas the *Epiſtoler* pleadeth,

SECT. 2. **That Christ himselfe did institute the Sacrament upon a Table, and not upon an** Altar, **and that the name of Table, is in the Christian Church, 200. yeares more ancient than the name of** Altar, **as is most learnedly proved out of** St. Paul, Origen, **and** Arnobius, **by Bishop** Jewell, **against** Harding **of Private Masse.** p. 143: It may bee possible that neither CHRIST our Saviours institution will of necessitie infer the use of Tables, (*Tables*, I meane, placed *Table-wise*, **towards the East great Window**, as before was said;) nor Bishop *Iewel's* proofes come home to the point in hand. For howsoever our Saviour instituted this holy Sacrament at a Table, not at an *Altar*: yet is the Table, in regard of that institution, but an *accessorie*, and a point of *Circumstance*; nothing therein of *Substance*, nothing which is to be considered as a *Principall*. For if it were a matter of *Substance*, that it was instituted at a *Table*, then must the *fashion* of that Table, being, as it is conceived, of an ovall forme, be a matter of *Substance* also; and compassed round about with beds, as then the custome was, for the Communicants to rest upon whil'st they doe receive. But herein is the Table no more considerable, than that it was first instituted after Supper, in an upper chamber, distributed amongst twelve only; and those twelve, all men; and those men, all Priests: which, no man is so void of sence, as to imagine to be things considerable in the administration of this holy Sacrament.

19. As

SECT. 2.

19. AS little comfort can hee find in Biſhop *Iewell*, or in S^t. *Paul*, *Origen*, and *Arnobius*, by him alleaged. Of S^t. *Paul* there is nothing ſaid in all that Sectiō (it is the 26 of the third Article) which concernes this matter: nothing that ſets forth the antiquitie of the name of *Table*. S^t. *Paul* is cited once onely in all that Section, and the place cited, then is this; *Quomodo dicet Amen ad tuam gratiarum Actionem*. 1 Cor. 14. So that unleſſe this Argument be good, The people cannot ſay *Amen* to Praiers made in a ſtrange tongue, becauſe they know not what is ſaid; *Ergo*, the name of *Table* is 200 yeares more ancient than the name of *Altar*; There is not any thing alleaged from S^t. *Paul* which can advantage the *Epiſtoler* for the Point in hand. Indeed, from *Origen*, and *Arnobius*, it is there alleaged, that generally the *Gentiles* did object againſt the *Chriſtians* of thoſe times, that they had neither *Altars*, Images, nor Temples; *Obiicit nobis quod non habeamus imagines, aut aras, aut templa*; So *Origen*, *contr Celſ.* 1. 4. *Nos accuſatis quod nec templa habeamus, nec imagines, nec aras*. So ſaith *Arnobius*, lib. 2. *contr. Gentes*. But unto this objection wee need no better anſwer, than Biſhop *Iewel's* owne in the ſelfe ſame Section: viz. *That then the faithfull, for feare of Tyrants, were faine to meet together in private houſes, in vacant places, in Woods and Forreſts, and Caves under the ground*. And when they durſt adventure to build them Churches, they neither were at firſt ſo gorgi-

SECT. 2. ous, nor so richly furnished, as were the Temples of the *Gentiles*. So that both *Origen* and *Arnobius* must be understood, not that the *Christians* had at all no *Temples*, or at the least, no *Altars* in them: but that their Churches were so meane, that they deserved not the name of Temples; and that they had no *Altars* for bloudy and externall Sacrifices, as the *Gentiles* had.

20. FOr otherwise it is most certaine, that the Church had *Altars*, both the name and the thing; and used both name & thing a long time together, before the birth of *Origen*, or *Arnobius Afer*. *Tertullian*, who lived in the same age with *Origen*, but sometime before; and a full hundred yeares before *Arnobius*, hath the name of *Altar*; as a thing used and knowne in the Christian Church: as, *Nonne solemnior erit statio tua, si & ad aram Dei steteris? Lib. de oratione. c.14.* And in his book *de Pœnitentia*, he remembreth *geniculationē ad aras*. Before him, *Origen*, or *Arnobius*, flourished *Irenæus*, who proves the Apostles to bee Priests, because they did *Deo et Altari servire*, attend the service of the Lord, and wait upon him at the *Altar*. Whereof see *lib.4. adv. hæreses, ca.20.* And so St *Cyprian*, who lived before *Arnobius*, though after *Origen*, doth call it plainly, *Altare Dei*, Gods Altar, *Ep.l.1.c.7.ad Epictetum*. See the like in the 8. and 9. *Ep.* of the same booke also. But to go higher yet, *Ignatius* useth it in no lesse than three of his Epistles: ὡς ἐπὶ ἓν θυσιαστήριον *ad Magnes.* ἓν θυσιαστήριον

πάσῃ

πάσῃ τῇ ἐκκλησίᾳ *ad Philadelph.* & θυσιαστήριον τοῦ θεοῦ. SECT. 2.
Gods altar, as *Tertullian*, and St *Cyprian* did after call it, *ad Tarsens.* So in the *Canon* of the *Apostles*, which if not writ by them, are certainly of good antiquity, the same word θυσιαστήριον doth occurre in the 3. 4. and 5. Canons. And above all indeed St *Paul* in his *Habemus altare*, *Heb.* 13. 10. In which place, whether he meane the *Lords Table*, or the *Lords Supper*, or rather the *Sacrifice* it selfe, which the Lord once offred; certain it is that he conceaved the name of *Altar*, neither to be impertinent, nor improper in the christian Church. So that for ought appeares in the ancient Writers, the name of *Altar* is as old as the name of table; indifferently and promiscuously used without doubt or scruple. Nor doth that reverend Bishop *Iewell* deny, but that the *Lords table* anciently was called an *Altar*, and citeth elsewhere divers of the Fathers, which did call it so: wherin consult his 13. *Art.* & 6. *sect.* though now it bee resolved by this *Epistoler*, that **the name being so many yeares abolished, it is in his iudgment fitter, that the** Altar, **(if wee will needs call it so) should according to the Canon stand tablewise**; then that the Vicars **table to trouble the poore Towne of Gr.** should stand **Altarwise.** *Hæc est illa Helena.* This is indeed the thing most aimed at in all this businesse, *Populo ut placerent quas fecisset fabulas*, onely the pleasing of the people. It was to please the people, who as it is affirmed in the beginning of this letter, had taken some **vmbrages and of-**

Sect. 2. **fence** at the placing of the table, where the Altar ſtood; that the *Churchwardens* were appointed to remove it into the middle of the Chancell: it was to pleaſe the people, that the authoritie of the *Church-wardens* is advanced ſo high above their *Miniſters*. And now for feare of *troubling the poore* people, we muſt not uſe the name of *Altars*, or place the table *Altarwiſe*; leſt they ſhould take it for a *Dreſſer*, and in a pious fury *break* it all in pieces, as, they are told, their Anceſtors, *de facto*, did in King *Edwards* reigne.

Sect. III.

WEe are now come to the laſt part of this Epiſtle, *viz.* the fixing of the *Altar*, or *Communion-table* at the upper end of the *Quire*: And unto this it is thus ſaid by the *Epiſtoler*, viz. that for the **ſtanding of the table in the higher part of the church, he had declared his aſſent already in opinion; but that it ſhould be fixed there, was ſo far from being Canonicall, that it is directly againſt the Canon.** It may be neither ſo, nor ſo. Not ſo for certaine in the firſt. For in the *Vicars* judgement, the *Communion table* ought to ſtand like an

Altar,

Altar, all along the wall; and in the opinion of the *Epiſtoler*, although hee bee content that it ſhould ſtand above the ſteps, yet he would have it placed *tablewiſe*, with *one end towards the Eaſt great Window:* which certainly is no aſſent in, but a diverſity of opinion. And for the ſecond, howſoever it bee ordered in the *Rubrick*, that **the Communion table ſhall ſtand in the body of the Church**, or in the Chancell, (and not, or **of the Chancel**, as the *Epiſtoler* hath informed us); **where Morning and Evening prayer are appoynted to bee read:** yet his illation therupon, that **ſeeing morning and evening prayer be appoynted to be read in the body of the Church, (as in moſt country Churches**, he ſaith, **it is)**, therfore **the Table ſhould ſtand moſt Canonically** in the **body of the Church**; is both uncertaine and unſound. For ſeeing it is ordered in the Booke it ſelfe, *That Morning and Evening prayer ſhall bee uſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall bee otherwiſe determined by the Ordinary of the place:* hee muſt firſt ſhew us where it was determined by the *Ordinary* of the place, that Morning and Evening prayer ſhall bee ſaid onely in the body of the Church, before hee venture on ſuch new and ſtrange concluſions. And for the *Rubrick*, it ſaith only, that it ſhall ſo be placed in *Communion time*; And that too to bee underſtood, according as it hath been ſince interpreted by the beſt authoritie, not as if ordered upon any diſlike of placing the *Communion table* where the

SECT. 3.

SECT. 3. the *Altar* ſtood, but as ſ emitting it to the diſcretion of the *Ordinary*, to ſet, or cauſe it to bee ſet in the time of the adminiſtration of the Sacrament, ſo as it might be moſt convenient for the *Communicants*; who in the former times, as it is well knowne, had rather beene lookers on the Sacrament, than partakers of it.

2. THe like conſtruction is alſo to be made of the **Queenes Iniunction** 1559. which is next alleaged, and of the 82. **Canon now in force**, being a recitall and confirmation of that part of the *Injunction*, where it is ſayd, that **In the time of the Communion, the Table ſhall bee placed in ſo good ſort within the Chancell** (the 82 Canon hath it within **the Church or** Chancell) **as thereby the Miniſter may more conveniently bee heard by the Communicants.** Which plainely is a matter of Permiſſion, rather than Command; yea, and a matter of Permiſſion onely in ſuch times and places, where otherwiſe the Miniſter cannot conveniently be heard of the Communicants. So that in all the leſſer Churches, ſuch as our Countrey Churches for the moſt part are, and in all others where the Miniſter ſtanding at the *Altar*, may be heard conveniently: the Table may ſtand *Altar-wiſe* in the time of miniſtration, without breach of *Canon*. And this in the *Epiſtoler's* judgement, the ableſt *Canoniſt*, no doubt, in the Church of *England*, who hath already freely granted;

ted; that **placing of the Table** Altar-wise, **is the most decent situation when it is not used, & for use too, where the Quire is mounted up by steps, and open,** (which may soone be done) **so that hee which officiats may bee seene and heard of all the Congregation.** This was the thing the *Vicar* aimed at. Of whom wee have no cause to thinke, or reason to conceive, that he intended so to fixe his Table unto the wall, or to incorporate it into the same, as the *Altars* were; that there should be no **moving** or **removing** it, on just and necessarie causes: but that in correspondence unto former practise, and the *Injunction* of the Queene, he thought the place where formerly the *Altar* stood to bee fittest for it, at least, out of the time of the ministration: and in that time too, if hee might be heard conveniently of the Congregation. And whether hee might or no, no doubt he better knew, than this extravagant *Epistoler*; and so in that respect might be aswell **Master of the peoples eares, as he in** Tacitus, whom this *Epistoler* hath remembred, **was of his owne.** Sect. 3.

3. I Say according unto former practise, and the Queenes *Injunction*. For if wee looke into the former practise, either of the Chappels of the King, the best interpreter of the Law, which himselfe enacted, wherein the Communion Table hath so stood as now it doth, since the beginning of Queene *Elizabeth*, what time that Rubrick in the Common Praier booke was confirmed, and ratified:

Sect. 3. fied: or of Collegiate and Cathedrall Churches, the best observers of the forme and order of God's publick Service; the *Vicar* had good warrant for what he did. And for the *Injunctions*, howsoever it be said in them, that *in the time of the* Cõmunion, *the table shalbe placed in so good sort within the Chancell, as thereby the Minister may more conveniently be heard*; being a matter of Permission onely, if occasion be: yet it is ordred in the same, that *after the Communion done, from time to time, the same holy table shall be placed where it stood before*, that is, where formerly the *Altar* stood. So that the next clause of this *Epistoler*, wherin it is referred to the Vicar's judgement, **whether this Table, which like** Dædalus **his Ensignes, moves and removes from place to place, and that by the inward wheeles of the Church Canon, be fitly resembled to an** Altar, **that stirr's not an inch**; might have well been spared: as not being likely to be any part of the *Vicars* meaning. For we may reasonably presume that it was his intent to keep the table free from irreverent usage; and by exalting it to the highest place, to gaine the greater reverence to the blessed Sacrament, from the Common people; who, if infected with the fancies of these latter daies, are like enough to thrust it down into the Bell-fre-, or some worser corner. Nor say I so without good reason, it being so resolved of in the *Altare Damascenum*, that any place, bee it what it will, is good enough for the Lords Table, the Communion ended. *De loco ubi consistat cur solli-*

ſolliciti, cum quovis loco vel angulo extra tempus ad- SECT. 3.
miniſtrationis, collocari poſſit. p. 718. High time aſſuredly, that ſuch prophanenes ſhould be met with.

4. THere is one only paſſage more to be conſidered in this letter, for the cloſe of all, and that is this; that **If we doe deſire to know out of** Euſebius, Auguſtin, Durandus, **& the fifth Councell of** Conſtantinople, **how long Communion tables have ſtood in the midſt of the Church**, we ſhould **reade Biſhop** Jewell againſt Harding, Art. 3. p. 143. **and we ſhalbe ſatiſfied.** And read him though we have, yet we are not ſatisfied. *Euſebius* tels us of the Church of *Tyre*, that being finiſhed, and all the ſeats thereof ſet up, ὑφ' ἅπασι τὲ τὸ τῶν ἁγίων ἅγιον θυσιαστήριον ἐν μέσῳ ἕστηκε, The Founder after all, placed the moſt holy *Altar* in the midſt thereof, and compaſſed it about with railes, to hinder the rude multitude from preſſing neer it. This proves not neceſſarily, that the *Altar* ſtood either in the body of the Church, or in the middle of the ſame, as the *Epiſtoler* doth intend when hee ſaith the middle. The *Altar*, though it ſtood along the *Eaſtern* wall, yet may be well interpreted to be ἐν μέσῳ, in the middle of the *Chancel*, in reference to the *North* and *South*, as it ſince hath ſtood. And were it otherwiſe, yet this is but a particular caſe of a Church in *Syria*, wherein the people being more mingled with the *Iewes*, than in other places, might poſſibly place the *Altar* in the middle of the *Church*, as was the *altar* of *Incenſe* in the midſt of

SECT. 3. the *Temple*, the better to cónforme unto them. For if, as Bishop *Iewell* saith in the selfe same place, *The holy table was called an* Altar, *onely in allusion to the Altars in the old law*: they might as well be placed in those first times, and bordering places, in the middle of the Church also, by the like allusion. And some such thing had beene, no doubt in consideration, not onely in placing of the *Altar* in the middest of the Church, according as it was in the middest of the *Temple*; but in the whole fabrick and structure of it, which came very neere unto that modell: the gate or entrance of this Church, being πρὸς αὐτὰς ἀνισχνὶ & πλὶν ἀκτῖνας, directly open to the East, *Euseb. Hist. lib.* 10. *cap.* 4. as was the gate of *Solomons Temple*. However in this Church of *Tyre*, wee have an *Altar*, θυσιαστήριον, as *Eusebius* cals it; and more than that, a *Raile* about it: nether of which, it seemes, this *Epistoler* likes of.

5. THat of the fifth Councel of *Constantinople*, as it is there called, being indeed the Councell *sub Agapeto & Menna* against *Anthimus* & *Severus*, affirms as much in sound, as the *Epistoler* doth intend; but if examined rightly, concludes against him. It is there said, that in the reading of the *Diptychs*, the people with great silence συνέδραμον κύκλῳ τῦ θυσιαστηίυ, gathered together about the *altar*, and gave eare unto thē. Where, although κύκλος, in it self doth signifie a *Circle*; yet κύκλῳ τῦ θυσιαστήριυ, cannot be properly interpreted, round about the *Altar*, so as there was no part thereof which was not

not compaſſed with the people: no more than if a SECT. 3.
man ſhould ſay, that hee had ſeene the King ſitting in his throne, and all his Noblemen about him, it needs, or could bee thought, that the throne was placed in the very middle of the *Preſence*; as many of the Nobles being behind him, as there was before him. And certainly, if the man of God in the deſcription of the throne in the kingdome of Heaven, had any reference or reſemblance (as no doubt hee had) unto the thrones of kings on earth; wee have hit right enough upon the meaning of κύκλῳ τῆ συναγωγῆ in the aforeſaid Councell: it being ſaid in the 4th chapter of the *Revelation*, v. 6. that *round about the throne*, κύκλῳ τῆ θρόνῳ, *were foure beaſts full of eyes*; and chap. 7. ver. 11. that *all the Angels ſtood* κύκλῳ τῆ θρόνῳ, *round about the throne*. So that for all is ſaid in the fifth Councell of *Conſtantinople*, the *Altar* might and did ſtand at the end of the Chancell, although the people came together about it to heare the *Diptychs*; i. e. the Commemoration of thoſe famous Prelates, and other perſons of chiefe note, which had departed in the faith. The like miſtake there is, if it be lawfull ſo to ſay, in the words of S. *Auſtin*. That which hath been alleaged from him, being the 46 Sermon, not the 42, is this, CHRISTVS *quotidie paſcit. Menſa ipſius eſt illa in medio conſtituta. Quid cauſæ eſt O Audientes, ut menſam videatis, & ad epulas non accedatis.* Where clearely, *Menſa illa in medio conſtituta*, is not to be interpreted, *The table ſet here in the middeſt*, as it is tranſlated, but *The table which is heere before you*:

Sect. 3. According to the uſuall meaning of the Latine phraſe, *afferre in medium*; which is not to be conſtrued thus, bring it preciſely into the middle, but bring it to us, or before us. As for that paſſage from *Durandus*, where it is ſaid, that he examining the cauſe, why the Prieſt turneth himſelfe about at the Altar, yeelds this reaſon for it, *In medio Eccleſiæ aperui os meum*: that proves not that the *Altar* ſtood in the middeſt of the Church, but that the *Prieſts* ſtood at the middeſt of the *Altar*. It is well known, that many hundred yeares before he was borne, the *Altars* generally ſtood in the Chriſtian Churches, even as now they doe.

6. NOw that wee may aſwell ſay ſomewhat in maintenance of the *Altars* ſtanding in the Eaſt part of the Church; as wee have anſwered thoſe autorities which were produced by the *Epiſtoler*, for planting of it in the middeſt: wee will alleage one teſtimonie, and no more but one, but ſuch a one as ſhall give very good aſſurance of that generall uſage, and in briefe is this: *Socrates* in his Eccleſiaſticall Hiſtorie, *lib.* 5. *cap.* 21. ſpeaking of the different cuſtomes in the Chriſtian Church, ſaith of the Church of *Antioch*, the chiefe Citty of *Syria*, that it was built in different manner from all other Churches. How ſo? Οὐ γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ἔστι. Becauſe the *Altar* was not placed to the *Eaſt-ward*, but to the Weſtward. *Nicephorus*, Hiſt. *lib.* 12. *cap.* 24. obſerves it generally of all the *Altars* in that Citty, and notes

note's withall, that they were ſituate in a different manner from all other *Altars*. And howſoever poſſibly in ſome other places which they knew not of, the *Altars* might ſtand *Weſt-ward*, as they did in *Antioch*; or to ſome other point of heaven, as the North, or South, if any ſtood ſo: yet it is manifeſt by this, that in the generall practiſe of the Church, the *Altars* uſed to ſtand to the *Eaſtward* onely. So that for ought appeares unto the contrary in this *Epiſtle*, the *Vicar* of *Gr.* might very ſafely hold his three Concluſions, at the firſt remembred. Firſt, that an *Altar* may bee uſed in the *Chriſtian Church*; Secondly, that the *Table* may ſtand *Altar-wiſe*, the Miniſter officiating at the *North-end* thereof; And thirdly, that the *Table* may ſtand conſtantly in the upper part of the *Chancell*, cloſe along the wall, not to bee taken downe, either in the *Firſt*, or *Second Service*, eſpecially, if the Miniſter there ſtanding may be ſeene and heard of all the Congregation. With the which Summarie of mine I had concluded this reply, had I not found this *Item* given unto the *Vicar* in the cloſe of all, that **by that time hee had gained more experience in the cure of Soules, hee ſhould find no ſuch Ceremonie, as Chriſtian Charitie,** where if his meaning be, that **Chriſtian Charitie** is in it ſelfe more precious than any **Ceremonie**; no doubt it will be eaſily granted: it being by S^t. *Paul* preferred before *Faith* and *Hope*. But if hee meane, that they which have **the cure of Soules** ſhould rather SECT. 3.

Sect. 3. ther chooſe to violate all the Orders of holy Church, and neglect all the **Ceremonies** of the ſame; then give offence unto the Brethren, **the Children of the Church**, as before hee called them: it is like many other Paſſages before remembred, onely a trick to pleaſe the people, and put the reines into their hands, who are too forwards in themſelves to contemne all **Ceremonie**, though in ſo doing they doe breake in ſunder the bonds of **Charitie.**

7. I Have now ended with the Letter, and for your further ſatisfaction will lay downe ſomewhat, touching the ground or reaſon of the thing required: not in it ſelfe, for that is touched upon before, but as it either doth relate unto the King, the Metropolitan, or in your caſe, the Ordinarie, which requires it from you. For the true ground whereof you may pleaſe to know, that in the Statute 1°. Eliz. *cap.* 2. whereby the *Common Praier booke* now in uſe, was confirmed and eſtabliſhed, it was enacted, *That if there ſhall happen any irreverence or contempt to be uſed in the Ceremonies or Rites of the Church, by miſuſing the Orders appointed in the ſame: that then the Queenes Majeſtie, by the adviſe of her Commiſsioners for cauſes Eccleſiaſticall, or of the Metropolitan, might ordeine or publiſh ſuch further Ceremonies or Rites as may be moſt for the advancement of Gods glorie, the edifying of her Church, and the due reverence of Chriſt's holy Myſteries and Sacraments.* A power not perſonall

to

to the Queene onely, when ſhe was alive; but ſuch as was to be continued alſo unto her ſucceſſours. So that in caſe the *Common Praier booke* had determined poſitively, that the Table ſhould be placed at all times in the middle of the Church or Chancell, which is not determined of; or that the *Ordinarie* of his owne autoritie, could not have otherwiſe appointed, which yet is not ſo: the Kings moſt excellent Majeſtie, on information of the irreverent uſage of the *holy Table* by all ſorts of people (as it hath beene accuſtomed in theſe latter daies) in ſitting on it in time of Sermon, and otherwiſe prophanely abuſing it, in taking Accounts, and making Rates and ſuch like buſineſſes; may by the laſt clauſe of the ſaid Statute, *for the due reverence of Chriſt's holy Myſteries and Sacraments*, with the advice and counſell of his *Metropolitan*, command it to bee placed where the *Altar* ſtood, and to be railed about for the greater decencie. For howſoever in the Act, the *Queen* be onely named, not *her Heires and Succeſſours*; yet plainly the autoritie is the ſame in them, as it was in her; which may be made apparant by manie Arguments drawne from the Common Law, and the Act it ſelfe. Firſt, from the purpoſe of that clauſe, which was to fence the *Rites and Ceremonies* of the Church, then uſed, from all *irreverence* and contempt: and for the publiſhing of ſuch other *Rites* and *Ceremonies*, as might in further time be found convenient, for the *advancement of Gods glorie, the edifying of his Church*, and the procurement

Sect. 3.

Sect. 3. curement of *due reverence to Christ's holy Sacraments.* But seeing that the *Rites* and *Ceremonies* of the Church, were not onely subject unto *Irreverence* and contempt in the said *Queenes* time, but are, and have beene slighted, and irreverently abused in time of her *Successours*: the Act had ill provided for the Churches safetie, in case, the power of rectifying what was amisse, either by ordering of new Rites, or stablishing the old, did not belong aswell to her *Successours*, as it did to her. Next, from the verie phrase and stile which is there used. For it is said, the *Queene, with the advice of the Metropolitan might ordeine and publish, &c.* the *Queene* indefinitely, and the *Metropolitan* indefinitely. If then by *Queene* indefinitely be onely meant, the person of the Queene then being, not her *Heires* and *Successours*; by *Metropolitan* indefinitely, wee must also meane the *Metropolitan* then being, and not his *Successours*: and then the power here given the *Queene*, had beene determined with the death of the Arch-bishop *Parker*, which was some 28 yeares before her owne. Thirdly, from another clause in the selfe same Act, where it is said, that *If any person being twice convict* (of depraving the booke of Common Praier, &c.) *shall offend againe the third time, and be thereof lawfully convict, hee shall forfeit for his third offence, to our Soveraign Lady the Queene, all his Goods and Chattels, &c.* where, though the *Queene* be onely named, the penaltie of the Law may be, and is most justly taken by *her Heires and*

Suc-

Succeſſours, or elſe there were no remedy, at this time, by the Lawes provided, for the third Contempt. Fourthly, from the uſuall forme of thoſe Acts and Statutes, which were made purpoſely for the particular and perſonall profit, ſafetie, and advantage of the ſaid *Queene*, which are diſtinguiſhed from others by this note or Character, viz. *This Act to continue, during the Queenes Majeſties life that now is onely.* Such is the Act, *againſt rebellions aſſemblies*, 1. *Eliz.* cap. 16. Thoſe *againſt ſuch as ſhall rebelliouſly take, or conſpire to take from the Queenes Majeſtie any of her Towers, Caſtles*, &c. 14. *Eliz.* cap. 1. And againſt ſuch, *as ſhall conſpire, or practiſe the enlargement of any Priſoner committed for High Treaſon.* cap. 2. That *againſt ſeditious, Words and Rumors uttered againſt the Queenes moſt excellent Majeſtie.* 23. *Eliz.* cap. 2. And finally, that for *the ſafety of the Queenes royall perſon, and the continuance of the Realme in Peace*, Anº. 27. cap. 1. In the which laſt, although it be not ſaid expreſly that it ſhall dure *no longer than her naturall life*, yet the word, *Perſon*, in effect, doth declare as much. Fiftly, from a reſolution in the Law, in a caſe much like: it being determined by Judge *Ployden*, that if a man give Lands to the *King* by deed inrolled, a *Fee ſimple* doth paſſe, without theſe words, *Succeſſours and Heires*; becauſe in judgement of Law, *The King never dieth. Coke* on *Litl.* pag. 9. b. And laſt of all, it may be argued, that the ſaid clauſe or any thing therin conteined, is not indeed *Introductorie* of any new power, which was not in the Sect. 3.

SECT. 3. Crowne before; but rather *Declaratorie* of an old, which anciently did belong to all *Christian* Kings (as before any of them to the Kings of *Iudah*) and among others to ours also: who, with the Counsell of their Prelates, and other Clergie, might, and did induce such Rites and Ceremonies into the Churches of, and in their severall kingdomes, as were thought most convenient for God's publick Service; till at the last, all Ecclesiasticall autoritie was challenged and usurped by the See of *Rome*. Which is the answer and determination of Sir *Robert Coke*, in *Cawdries* case, being the fifth part of his Reports, entituled, *De jure Regis Ecclesiastico*; where hee affirmeth, that if the Act of Parliament, 1°. *Eliz.* 2. cap. 1. whereby it was enacted, *That all Ecclesiasticall power and autoritie, which heretofore had beene, or might lawfully be exercised or used for the visitation of the Ecclesiasticall state, and persons, and for reformation of all, and all manner Errours, Hereſies, Schismes, Abuses, and Contempts, Offences, and Enormities, should bee for ever united and annexed to the Imperiall Crowne of this Realme*: Was not an Act *introductory* of a new law, but *confirmative* of an old, for that this Act doth not annex any jurisdiction to the Crowne, but that which was in truth, or of right ought to bee by the ancient Lawes of the Realme, parcell of the Kings Jurisdiction, and united to the crowne Imperiall. By this Authoritie the *Altars* were first taken downe in King *Edwards* reigne, though countenanced and allowed

allowed of in the *Common-prayer Booke*, then by Law eſtabliſhed; the better, as the cauſe is pleaded by Biſhop *Ridley*, to avoyd ſuperſtition, *Actes and Monum. Part. 2. pag. 700.* and by the ſame, or by that mentioned, 1°. *Eliz. cap. 2.* his Majeſtie now being, might appoynt the *Table* to bee ſet up, where formerly the *Altar* ſtood, (had it been otherwiſe determined in the *Rubrick*, as indeed it is not) to avoyd prophaneneſſe. SECT. 3.

8. I Will adde one thing more for your ſatisfaction, which perhaps you know not; And that is, that his ſacred Majeſtie hath hereupon already declared his pleaſure, in the Caſe of Saint *Gregories* Church neere Saint *Pauls* in *London*, and thereby given encouragement to the *Metropolitans*, *Biſhops*, and other *Ordinaries*, to require the like in all the Churches committed to them. Which reſolution of his Majeſtie, faithfully copied out of the *Regiſters* of his *Councell-Table*, I ſhall preſent herewith unto you, and ſo commend my ſelfe to you, and us all to the grace of God in JESVS CHRIST.

SECT. 3. ## At *Whitehall*, the third of November. 1633.

Preſent, the KINGS moſt excellent Majeſtie.

Lo: *Archbiſh.* of *Cant.*	Lo: *Chamberlaine.*
Lo: *Keeper.*	Ear: of *Bridgewater.*
Lo: *Archbiſh.* of *Yorke.*	Ear: of *Carliſle.*
Lo: *Treaſurer.*	Lo: *Cottington.*
Lo: *Privie Seale.*	Mr. *Treaſurer.*
Lo: *Duke* of *Lennox.*	Mr. *Comptroller.*
Lo: *High Chamberlain.*	Mr. *Secretary Cooke.*
Ear. *Marſhall.*	Mr. *Secret. Windebanke.*

"THis day was debated before his Majeſtie, ſitting in *Counſell*, the Queſtion and Difference "which grew about the Removing of the Communion Table in Saint *Gregories* Church, neere the "Cathedrall Church of Saint *Paul*, from the middle "of the Chancell to the upper end, and there placed *Altar-wiſe*, in ſuch manner as it ſtandeth in the "ſayd Cathedrall and Mother Church, (as alſo in "all other Cathedralls, and in his Majeſties owne "Chappell) and as is conſonant to the practiſe of "approoved Antiquitie. Which removall, and placing of it in that ſort, was done by Order of the "*Deane and Chapter* of S*t*. *Pauls*, who are *Ordinaries* "thereof, as was avowed before his Majeſtie by "Doctor *King*, and Doctor *Montfort*, two of the "Prebends there. Yet ſome few of the Pariſhioners,

ners, being but five in number, did complaine of SECT. 3.
this Act by Appeale to the Court of *Arches*, pre- "
tending that the Booke of *Common-prayer*, and the "
82 *Canon* doe give permiſſion to place the *Commu-* "
nion-Table, where it may ſtand with moſt fitneſſe "
and *convenience*. Now his Majeſtie having heard a "
particular relation made by the Counſaile of both "
parties, of all the carriage and proceedings in this "
cauſe, was pleaſed to declare his diſlike of all In- "
novation, and receding from ancient Conſtitutions, "
grounded upon juſt and warrantable reaſons, eſpe- "
cially in matters concerning Eccleſiaſticall Orders "
and Government, knowing how eaſily men are "
drawne to affect Novelties, and how ſoone weake "
judgements in ſuch caſes may bee overtaken and a- "
buſed. And he was alſo pleaſed to obſerve, that if "
thoſe few Pariſhioners might have their wills, the "
difference thereby from the foreſaid Cathedrall "
Mother Church, by which all other Churches de- "
pending thereon ought to be guided, would be the "
more notorious, & give more ſubject of Diſcourſe "
and Diſputes that might bee ſpared, by reaſon of "
the neereneſſe of S. *Gregories*, ſtanding cloſe to the "
wall thereof. And likewiſe, for ſo much as con- "
cernes the libertie given by the ſaid *Common booke*, "
or *Canon*, for placing the *Communion table* in any "
Church or Chappell with moſt *conveniencie*; that "
libertie is not ſo to be underſtood, as if it were ever "
left to the diſcretion of the Pariſh, much leſſe to "
the particular fancie of any humerous perſon, but "
to the judgement of the *Ordinarie*, to whoſe place "
and "

Sect. 3. " and function it doth properly belong to give dire-
" ction in that poynt, both for the thing it ſelfe, and
" for the time, when and how long, as he may finde
" cauſe. Vpon which conſideration his Majeſtie de-
" clared himſelfe, That hee well approved and con-
" firmed the Act of the ſaid *Ordinarie*, and alſo gave
" commandement, that if thoſe few Pariſhioners be-
" fore mentioned, do proceed in their ſaid Appeale,
" then the *Deane of the Arches*, (who was then atten-
" ding at the hearing of the Cauſe) ſhall confirme
" the ſaid *Order* of the aforeſaid *Deane and Chapter.*

A COPIE

A COPIE OF THE LETTER WRITTEN to the *Vicar of* GR: againſt the placing of the *Communion Table* at the *Eaſt end* of the *Chancell.*

SIR,

With my very hearty Commendations. When I ſpeake with you laſt, I told you that the ſtanding of the Communion Table, was unto me a thing ſo indifferent, that unleſſe offence and umbrages were taken by the Towne againſt it, I ſhould never move it, or remove it. That which I did not then ſuſpect, is come to paſſe. The Alderman whom I have knowne this 17. *or* 18. *yeares, to bee a*

discreet and modest man, and farre from any humour of innovation, together with the better sort of the Towne, have complained against it: And I have (without taking notice of your Act, or touching in one sillable upon your reputation) appointed the Church Wardens (*whom it principally doth concerne under the* Diocesan) *to settle it for this time, as you may see by this Copy inclosed.*

Now for your owne satisfaction, and my poore advise for the future, I have written unto you somewhat more at large, then I use to expresse my selfe in this kinde.

I doe therefore (to deale plainely) like many things well, and disallow of some things in your cariage of the businesse. It is well done that you affect decency and comlinesse, in the officiating of God's *Divine Service; That you president your selfe with the formes in his Majesties Chappels, and the Quires of Cathedrall Churches (if your Quire, as those others, could containe your whole congregation;) that you doe the reverence appointed by the Canon to the blessed name of* Iesvs, *so it be done humbly, and not affectedly to procure*

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Devotion, not derision of your Parishioners, and that you do not maintaine it Rationibus non cogentibus, *and so spoile a good Cause with bad arguments. These things I doe allow and practise. But that you should be so violent and earnest for an* Altar *at the upper end of the* Quire; *That the Table ought to stand* Altarwise; *That the fixing therof in the* Quire *is* Canonicall, *and that it ought not to bee removed to the body of the Church; I conceive to be in you so many mistakings.*

For the first, if you should erect any such Altar, *which (I know you will not) your discretion will proove the onely* Holocaust *to be sacrificed thereon. For you have subscribed when you came to your place, that* That other Oblation which the Papists were wont to offer upon their Altars, *is a Blasphemous figment, and pernicious impostur*e, in the thirty one Article: *And also, that we in the Church of* England *ought to take heed, lest our Communion of a memory, be made a Sacrifice*: In the first Homilie of the Sacrament. *And it is not the* Vicar, *but the* Church-wardens, *that are to provide for the Communion, and*

that not an Altar, *but a faire joyned Table:* Canons of the Convocation, 1571. *pag.* 18. *And that the* Altars *were removed by Law, and Tables placed in their ſtead, in all, or the moſt Churches in* England, *appeares by the* Queenes Injunctions, 1559. *related unto, and ſo confirmed in that point by our* Canons *ſtill in force. And therefore (I know) you will not change a* Table *into an* Altar, *which* Vicars *were never inabled to ſet up, but allowed once with other's to pull downe.* Injunction of 1°. *Elizab.* for Tables in the Church.

For the ſecond point. That your Communion Table is to ſtand Altar-wiſe, *if you meane in that place of the* Chancell, *where the* Altar *ſtood, I thinke ſomewhat may be ſaid for that; becauſe the* Injunctions 1559. *did ſo place it; And I conceive it to be the moſt decent ſituation, when it is not uſed, and for uſe too, where the Quire is mounted up by ſteps, and open, ſo that hee that officiates may bee ſeene and heard of all the Congregation. Such an one I heare your* Chancell *is not. But if you meane by* Altar-wiſe, *that the Table ſhould*

ſtand

ſtand along cloſe by the wall, ſo as you be forced to officiate at one end thereof (as you may have obſerved in great mens Chappels:) I do not believe that ever the Communion Tables were (otherwiſe than by caſualtie) ſo placed in Countrey Churches. For, beſides that, the Countrey-people would ſuppoſe them Dreſſers, *rather than Tables; And that Qu.* Elizabeths *Comiſſioners for cauſes Eccleſiaſticall, directed that the Table ſhould ſtand, not where the* Altar, *but where the ſteps of the* Altar *formerly ſtood.* Orders 1561. *The Miniſter appointed to reade the Communion (which you, out of the booke of Faſt in 1°. of the King, are pleaſed to call,* Second Service) *is directed to reade the Commandements, not at the end, but at the North-ſide of the Table, which implies the end to bee placed towards the Eaſt great Window,* Rubrick before the Communion. *Nor was this a new direction in the Queenes time onely, but practiſed in king* Edward's *raigne, for in the plot of our Liturgie ſent by Maſt* Knox, *and* Whittingham *to Maſter* Calvin *in the raigne of Queene* Mary, *it is ſaid, that the Miniſter muſt ſtand*

at the North-ſide of the Table. Troubles at Frankford. *pag.* 30. *And ſo in King* Edward's *Liturgies, the Miniſters ſtanding in the middeſt of the* Altar, 1549. *is turned to his ſtanding at the North-ſide of the Table,* 1552. *And this laſt Liturgie was revived by Parliament,* 1°. Eliz. *cap.* 2. *And I believe it is ſo uſed at this day in the moſt places of* England. *What you ſaw in* Chappels, *or* Cathedrall Churches *is not the point in queſtion, but how the* Tables *are appointed to be placed in* Pariſh Churches. *In ſome of the* Chappels *and* Cathedrals, *the* Altars *may be ſtill ſtanding, for ought I know; or to make uſe of their Covers and Ornaments, Tables may be placed in their roome, of the ſame length and faſhion the* Altars *were of. Wee know the* Altars *ſtand ſtill in* Lutheran *Churches; And the Apologie for the* Auguſtan Confeſsion, *Art.* 12. *doth allow it. The Altars ſtood a yeare or two in King* Edward's *times, as appeares by the Liturgie printed* 1549. *and it ſeemes the Queenes* Commiſsioners *were content they ſhould ſtand, as wee may gueſſe by the* Injunctions, 1559. *But how*

how is this to be understood? The Sacrifice of the Altar abolished, these (call them what you will) are no more Altars, *but Tables of Stone or Tymber; and so was it alleaged* 24 Novem. 4°. *Edw.* 6. 1549. Sublato enim relativo formali, manet obsolutum & materiale tantum. *And so may be well used in Kings and Bishops houses, where there are no people so void of understanding, as to bee scandalized. For upon the Orders of breaking downe Altars, all Dioceſſes did agree upon receiving Tables, but not upon the fashion and forme of the Tables.* Acts and Monum. *pag.* 1212. *Besides that, in the old Testament, one and the same thing is termed an* Altar *and a* Table. *An* Altar, *in respect of what is there offered unto God, and a* Table *in respect of what is there participated by men, as for example, by the Priests; So have you* God's Altar; *the verie same with* God's Table *in* Malachie 1. *v.* 7. *The place is worth the marking. For it Answers that very Objection out of* Heb. 13. 10. *which you made to some of your fellow Ministers; and one Master* Morgan *before you to* Peter Martyr, *in a Disputation at* Oxford.

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Wee have no Altar *in regard of an* Oblation, *but wee have an* Altar *in regard of* Participation, *and* Communion *granted unto us. The use of an* Altar *is to Sacrifice upon, and the use of a* Table *is to eate upon; and because Communion is an Action most proper for a* Table, *as an Oblation is for an* Altar, *therefore the Church in her Liturgie, and Canons, calling the same a* Table *onely, doe not you call it an* Altar? *In King* Edwards *Liturgie of* 1549. *it is every where, but in that of* 1552. *it is no where called an* Altar, *but the* Lords Boord. *Why? Because the people being scandalized herewith in Countrey Churches, first beats them doune* de facto, *then the supreme Magistrates by a* kind of Law *puts them down* de jure, *and setting Tables in their roomes, tooke from us, the* Children of the Church *and* Common-wealth, *both the name and the nature of former* Altars, *as you may see.* Injunction 1559. *referring to that order of King* Edward *in his Councell mentioned,* Acts and Monum. *pag.* 1211. *And I hope you have more Learning than to conceive the* Lords Table *to be a new name, and*

so

ſo to bee aſhamed of the Name. For, beſides that CHRIST *himſelfe inſtituted this Sacrament upon a* Table, *and not upon an* Altar, *as Archbiſhop* Cranmer *obſerves, and others,* Act and Monum. *pag.* 1211. *it is in the Chriſtian Church* 200 *yeares more ancient, than the name of an* Altar, *as you may ſee moſt learnedly prooved out of Saint* Paul, Origen, *and* Arnobius, *if you doe but reade a Booke that is in your Church,* Iewel againſt Harding of Private Maſſe. Art. 3. p. 143. *And whether this name of* Altar *crept into the Church in a kinde of complying in phraſe with the people of the* Iewes, *as I have read in* Chemnitius, Gerardus, *and other* ſound Proteſtants, *(yet ſuch as ſuffer Altars to ſtand); or that it proceed from theſe Oblations made upon the Communion Table, for the vſe of the Prieſt, and the poore, whereof wee reade in* Iuſtin Martyr, Iræneus, Tertullian, *and other ancient Writers; or becauſe of the Sacrifice of Praiſe, and Thankſgiving, as Arch-biſhop* Cranmer, *and others thought,* Acts *and* Monuments, pag. 1211. *the name being now ſo many yeares aboliſhed, it is fitter in my Iudgement, that the* Altar (*if you will needes ſo*

call it) *ſhould according to the* Canon, *ſtand* Tablewiſe, *than your* Table *to trouble the poore Towne of* Gr. *becauſe erected otherwiſe.*

Laſtly, that your Table ſhould ſtand in the higher part of the Church, you have my aſſent already in opinion: but that it ſhould be there fixed, is ſo farre from being Canonicall, that it is directly againſt the Canon. For what is the Rubrick *of the Church, but a* Canon? *And the* Rubrick *ſaith, it* ſhall ſtand in the body of the *Church*, or of the *Chancell*, where Morning praier, and Evening prayer be appointed to be read; *If therefore Morning and Evening prayer bee appointed to be read in the body of the Church, (as in moſt countrey Churches it is) where ſhall the Table ſtand moſt Canonically? And ſo is the Table made removeable, when the Communion is to be celebrated, to ſuch place as* the Miniſter may be moſt conveniently heard by the Communicants, *by* Qu. Eliz. Injunct. 1559. *And ſo ſaith the* Canon *in force, that* in the time of the Communion, the Table ſhall bee placed in ſo good ſort within the Church and Chancel, as therby the Miniſter may be more conveniently heard, *Can.* 82. *Now iudge you*

whether

whether this Table (which like Dædalus *his Engines, mooves and remooves from place to place, and that by the inward wheeles of the Church* Canons) *bee fitly resembled by you to an* Altar, *that stirres not an inch, and supposed to be resembled canonically. And if you desire to know out of* Eusebius, *and* Augustine, Durandus, *and the fifth* Councell *of* Constantinople, *how long Communion Tables have stood in the midst of the Church, reade a Booke, which you are bound to reade, and you shall bee satisfied.* Iewel *against* Harding of private Masse. Art. 3. p. 145. *The Sum of all is this.*

1. *You may not erect an* Altar, *where the Canons onely admit a communion Table.*

2. *This Table must not stand* Altarwise, *and you at the North end thereof, but* Tablewise, *as you must officiate at the* Northside *of the same.*

3. *This Table ought to bee laid up (decently covered) in the Chancell onely, as I suppose, but ought not to be officiated upon, either in the* first *or* second Service *as you distinguish) but in that place of the* Church *or* Chancell, *where you may be seene and heard of all; Though peradventure you be with him in* Tacitus, *Master of your owne, yet are you not of*

other mens eares, and therefore your Parishioners must be Iudges of your audiblenesse in this case.

Whether side soever (you or your Parish) shall yeeld to th'other, in this needlesse Controversie, shall remaine, in my poore iudgement, the more discreet, grave, and learned of the two; And by that time you have gained some more Experience in the Cure of Soules, *you shall finde no such* Ceremonie, *as* Christian Charitie, *which I recommend unto you, and am ever, &c.*

FINIS.